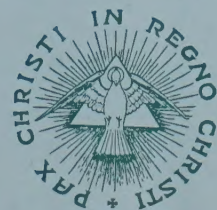


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St. Louis University

A DISCUSSION OF A NEEDED INSTITUTION
AND ITS FUNCTIONS

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A TRAGIC MISADVENTURE

THE Palestine issue is dynamite," said Lord Moyne, British Resident Minister in the Middle East, before he was killed four years ago by two of the Zionist Stern gang, who were hostile to his proposed partition plan, as the Zionists would have nothing less than the whole of Palestine for a Jewish State, Transjordan included. Palestine has been "dynamite" ever since the Balfour Declaration was issued in 1917, as the Arabs did not propose to allow their land to be Zionized, after having played a foremost part in freeing it from being Ottomanized, by lining up with the British in the battle during World War I, that ended the reign of the Turks.

The Balfour Declaration, to be dealt with further along, was protested against by the Arabs as soon as it was issued. They claimed that Great Britain occupied Palestine in the name of the Allies, with whom they were associated; that she did not own Palestine and therefore had no right to dispose of it, as a gift is illegal when it is not the property of the giver. The issuance of the Balfour Declaration brought about a revolt in Jaffa in 1921; it forced Balfour to secretly escape from Palestine on a ship in 1925, after he dedicated the Hebrew University in Jerusalem; it caused Great Britain to replace a civilian Commissioner of Palestine, Sir Herbert L. Samuel, with a military man, Field Marshall Herbert C. Plummer; it resulted in a slaughter in 1929 and on and off ever since; and God alone knows what the future holds in store for the people and sacred places in the Holy Land, that is once more a tragic land.

No explosive issue is less properly understood by the people of our country than that of Palestine. This is due in great part to the Zionists being clever and highly financed propagandists, whereas the Arabs are not. The Zionists are a voting power in our country, whereas the Arabs are not. To properly evaluate the issue, it is necessary to separate consideration of it from the question of displaced persons, twenty per cent of them Jews, who deserve our serious, sympathetic and practical consideration. The Palestine Arabs protest, and rightly so, against our Government's

insistence upon the Jewish portion of the displaced persons being admitted into Palestine, while refusing them admittance into the United States where they would not deprive Americans of their majority status, as their entrance into Palestine would deprive the Arabs of a majority status in the land they have occupied for thirteen centuries.

It is by playing upon the heartstrings of Americans; by harping upon the terrible injustices the Jews suffered during the reign of Hitler, that the public has been misled into imposing a political injustice upon the Arabs in Palestine. The American Council of Judaism, opposed to Zionist nationalism, long ago bemoaned the fact that "the Zionists are leading an already agonized Jewry along a heart-breaking path of disillusionment and frustration." Rabbi Elmer Berger, one of its foremost leaders, protests, in the "Jewish Dilemma," against "the use of the agonies of the war (by the Zionists) to further a Zionist nationalist ideology." This Palestine issue centers in the Balfour Declaration, that is rarely correctly spoken of. Here it is:

"His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

This Balfour Declaration promised a "homeland" and not a State. This term, "homeland," was deliberately used to forestall any objection on the part of the inhabitants of Palestine (ninetenths Arabs) against their being deprived of independence, by the institution of a Jewish State. Viscount Samuel, Palestine's first British High Commissioner, a Jew, emphasized this, declaring it to be a "false step" for Zionists to "ask for a Jewish State"; that "the measures to foster the well-being of the Arabs should be precisely those which we (the British) should adopt in Palestine if there were no Zionist question and if there had

been no Balfour Declaration." President Wilson, an ardent advocate of the principle of self determination that the Zionist claim violates, sent the King-Crane Commission into the Middle East in 1919 (two years after the Balfour Declaration was issued) to study the situation. The Commission reported that "a national home for the Jewish people is not equivalent to making Palestine a Jewish State, nor can the creation of such a Jewish State be accomplished without the gravest trespass upon the civil and religious liberties of existing non-Jewish communities." Their report goes on to declare:

"In view of these considerations, and with a deep sense of sympathy for the Jewish cause, the Commissioners feel bound to recommend that only a greatly reduced Zionist program be attempted by the Peace Conference, and even then, only very gradually initiated. This would have to mean that Jewish immigration should be definitely limited and that the project for making Palestine a Jewish Commonwealth be given up."

The British White papers that dealt with Palestine said the same thing; and the Anglo-American Palestine Commission said in its report, issued May 1, 1946:

"It should be noted that the demand for a Jewish State goes beyond the obligations of the Balfour Declaration or the Mandate, and was expressly disowned by the chairman of the Jewish Agency as late as 1932."

This Anglo-American Palestine Committee said twice in its report, what Winston Churchill and others have said, that "the Jewish national home (promised) is today a reality; the national home is there," in Palestine. The Jews have had their promised cultural home for many years, with quite a degree of self government therein. They have Hebrew as a legal language, a special legal sabbath day, full control of their schools, and the power of taxation for the conduct of their city and cultural affairs; and also their own elected Assembly and a General Council (Va'ad Leumi).

The Mandate given Great Britain called for facilitating immigration of Jews into Palestine, at a time when there was no thought of hundreds of thousands of Jews flocking away from persecution into that tragic land. Immigration was facilitated, but not to the extent demanded by the Zionist citizens of other than Arabian lands, who wanted to make the Arab inhabitants of Palestine a minority in their own territory. The Jews, who numbered 60,000 at the time the Balfour Declaration was issued, now number 650,000.

One of the many Zionist fallacious arguments presented to justify the battle for a Jewish State is that it is analogous to the struggle of the pa-

triotics of 1776, and of the Irish against Britain. Thus the fact is beclouded that the men of '76, and the Irish, fought for government of the thirteen colonies, and of Ireland by the people who inhabited those territories, whereas the Zionist campaign has been against government by the people who inhabit Palestine. The Zionists want Palestine to be governed by foreigners who make up one in ten of the population when the Balfour Declaration was proclaimed, and are only one in three today. The Anglo-American Palestine Committee reported an increase in the Jewish population of 470,000 between the years 1922-1944, of which three quarters were immigrants. On the other hand, the Arab population in Palestine increased 472,000 during the same period, of which only 19,000 were immigrants. This was due to the Arab birth rate being the highest, and the Jewish birth rate the lowest in Palestine, in fact throughout the world.

The Zionist demand for unrestricted immigration is a violation of the part of the Balfour Declaration that says: "Nothing shall be done which may prejudice the civil rights of existing non-Jewish communities in Palestine." Would not "the civil rights" of the Arabs be "prejudiced" by an influx of foreigners who would reduce the Arab majority to a minority status in the land they have inhabited for thirteen centuries? Are there any self-respecting persons in the world who would not revolt against such a political injustice?

The General Council of the UN appointed a Special Committee to study and report on the Palestine situation. The majority of the Committee recommended that Palestine be partitioned into a Jewish State, an Arab State, and a City of Jerusalem enclave. Also that a customs union be formed of the whole of Palestine; that is a common currency; operation of the railways, highways, postal, telegraph and telephone systems; irrigation, land reclamation and soil conservation, in common; as well as free access to the two Mediterranean ports, Haifa and Jaffa. This unified cooperation seems impossible in a divided Palestine.

The Zionists, who insisted years ago that they would accept nothing less than the whole of Palestine for a Jewish State, Transjordan included, are now willing to take 60 per cent of the country for a Jewish State, territory that rightly belongs to the inhabitants of Palestine as a whole. The Arabs object to partition, knowing full well that once the camel gets his nose under the tent, he will soon get his whole body into it.

The Zionists have strenuously protested, and rightly so, against making "a political football of Palestine." They are offended with our Washington Administration for proposing partition, for political purposes, and then switching to a "trusteeship" based upon a not-to-be-expected cruce of the Arabs and Jews in Palestine.

The proposed partition plan reminds us of the two women before the Court of King Solomon. Each of them demanded the child, claiming to be its mother. The wise King said, "Bring me the sword." When he threatened to cut the child in half with his sword, and to divide the child between the two women, one of them consented to the division, "for her bowels were (not) moved upon the child," as it was not hers. So is it with the willingness of the Zionists to accept "partition." Palestine is not theirs by inheritance, nor according to Section I, Article 2 of the Constitution of the UN, that sets forth the "principle of equal rights and self determination" for all peoples. The proposal to partition Palestine is not new; it was suggested by the Peel Commission in 1937, and rejected by the British as unjust and unworkable.

The Zionist opposition to a unified Palestine, while they are a minority therein, is based upon refusal to be subject to an Arab majority. That being so, then should the proposed Jewish State be partitioned, so as to safeguard the Arabs from being subject to a Jewish majority. The Proposed Jewish State, according to the figures in the Special Committee on Palestine Report, would have a population of 916,000, of which 416,000 would be Arabs; whereas the proposed Arab State would have a population of 723,000, of which only 8,000 would be Jews. The City of Palestine has a population of 206,000, of which 100,000 are Jews.

The Christians of Palestine are unanimous in their opposition to partition. Representatives of the Syriac Catholic, Armenian Catholic, Orthodox, Melkite, Coptic, Arab Evangelical Episcopal, Arab Lutheran, and other Christian denominations met last March, and declared:

"We believe that it is impossible to restore peace and security in this country unless the responsible authorities decide upon a policy for Palestine which will remove the present causes of violence and disturbance within the Holy Land, and which will return to principles of right and justice and self-determination as defined by the Charter of the United Nations.

"The United Christian Committee announces frankly its repudiation of the partition scheme and its belief that this scheme is a blow to the sanctity of this

country which by its nature and history cannot be divided, and an encroachment upon the rights of the indigenous inhabitants of the country."

Zionism is a secular and not a religious movement; therefore its demand is for a Zionist rather than a Jewish State. Rabbi Herbert Goldstein, of the West Side Institutional Synagogue, New York City, said:

"A Palestine to be Jewish must be a God-governed Palestine . . . The other, more trumpeted brand of Zionism, is a falsely labeled container for a product from which the essential Jewish vitamin has been extracted. It is more flourishing because it has been so well propagandized."

Nine-tenths of the "Jews" in Palestine are rationalists rather than Mosaists, to put it mildly. Very few of their communes have synagogues. Hence there is no warrant for the use of biblical or religious-historical arguments to sustain the Zionist demand. Joseph G. Harrison, the able Christian Science Monitor correspondent, reporting from Jerusalem, said that "there is little sympathy and much contempt there for the Orthodox Jew." The *B'Nai B'rith Magazine* told of the "clashes between the religious and non-religious Jews in Tel Aviv, because of the non-observance of the Sabbath." Rep. Frances P. Bolton, Congresswoman from Ohio, reporting to the House, after her visit abroad as a member of the Foreign Affairs sub-Committee, told of "groups of Orthodox Jews in Palestine, strangely inarticulate, who told us that to them Zionism is the greatest tragedy ever faced by the Jewish people" (Dec. 1, 1947). The majority of the governing Jewish political body in Palestine are of the Mapai (Labor Party), who are Socialists, members of the Second International up to the time it ceased to exist. Therefore, in the only "Jewish City in the world"—Tel Aviv—there are three school systems and educational governments: the general schools; labor schools, which are socialist schools; and the Orthodox schools, which are religious.

The Orthodox Jewish claim to Palestine is worthy of respect, invalid though it be. Their outlook is religious. There was a time when such a Palestine claim was warranted; that was during the days when the Jewish religion was God's one and only religion. That was during the days when the Jews had a priesthood, an Altar in Jerusalem, sacrifices, a Temple, and a Sanhedrin. That was when they were given the land for the purpose of carrying out Israel's divine mission. That mission they have no more. It was fulfilled by the birth of the great Jewish King David in

Bethlehem, who is Christ the Lord. That mission was fulfilled when the priesthood of Aaron, the sacrifices that Moses instituted by God's command, were displaced by the institution of the Catholic Church, with a priesthood "according to the order of Melchisedech," and the substitution of the Sacrifice of the Mass in place of the Mosaic sacrifices. The religious claim, made by the Orthodox Jews in the Zionist movement, is based upon promises made by God. But these promises were conditioned upon obedience to God's command that all present-day Jews disobey, by their refusal to give ear to the Prophet, the Messiah, whom Moses commanded them to hear (Deut. 18:15).

Zionism is a gross error. It made anti-Semites of the non-Jewish Semites in Arab lands; and it is arousing an anti-Semitic spirit in countries that have treated Jews as they should be treated, in a friendly spirit. It aggravates instead of curing the afflictions Jews suffer. That this would be so, was fully realized when Zionism was in its infancy, by the Hon. Henry Morgenthau, Sr., Ambassador to Turkey during the Wilson administration. He devoted a full chapter to it in his Autobiography—"All In a Life-Time." This paragraph alone forewarned his fellow-Jews of the error of their way:

"Zionism is the most stupendous fallacy in Jewish history. I assert that it is wrong in principle and impossible of realization; that it is unsound in its

economics, fantastical in its politics, and sterile in its spiritual ideals... The very fervor of my feeling for the oppressed of every race and every land, especially for the Jews, those of my own blood and faith, to whom I am bound by every tender tie, impels me to fight with all the greater force against this scheme, which my intelligence tells me can only lead them deeper into the mire of the past, while it professes to be leading them to heights. Zionism is a surrender, not a solution. It is a retrogression into the blackest error, and not progress toward the light. I will go further, and say that it is a betrayal; it is an eastern European proposal, fathered in this country by American Jews, which, if it were to succeed, would cost the Jews of America most that they have gained of liberty, equality and fraternity."

"The Palestine issue is dynamite," as Lord Moyne said, and so it will remain until the United Nations applies its principle of self-determination to Palestine. That means the establishment of a Palestinian State instead of a Jewish or an Arab State; a State in which the exercise of the civil, religious and educational rights of the Jewish and Christian minorities, and the holy places, are safeguarded constitutionally and otherwise. This was recognized by Rabbi Elmer Berger, Executive Director of the American Council of Judaism, who said to the Young Republican Club of New York City:

"Palestine should belong to the people who live there; there must be only one nationality in Palestine and it must be Palestinian, in which all men of all races and creeds have equal rights and responsibilities."

DAVID GOLDSTEIN

There are in our country rural communities, the members of which are either all or, in some cases, almost all Catholics. Wherever this condition prevails, the introduction of a parish guild, organized according to the plan successfully carried out in Ireland, might be considered. Here is one year's record of achievement of a Muinir na Tire Guild in a rural district in County Limerick. According to *The Landmark*, the Guild, in 1947, showed this proud record:—

Eighteen statute acres tilled and some 140 allotments provided for the poor of the parish.

Free seed and manure given to nearly fifty unemployed, under Department schemes.

One hundred and twenty tons of good class potatoes produced.

Nineteen tons of certified seed potatoes provided for farmers and others.

Eighty tons of turf and timber purchased, and sold to the people of the parish at cost price.

Parochial Rooms used as club-houses during winter evenings by fifty members.

Sports meeting and two concerts held.

Road improvement schemes arranged for Kilrush and Ballycahill.

Some £25 raised by means of a whist-drive and carol-singing enabled turf and food vouchers to be distributed among the deserving poor of the parish at Christmas.

Record entries for the Annual Show.

Fifteen hundred dinners for some fifty schoolchildren provided during the winter by Ladies' Section at cost of one penny each.

Raffles, a jumble sale and a picture show also organized by Ladies' Section.

Rural Guilds have been organized in many parishes in Ireland and the accounts of their activities, as varied as they are numerous, reveal them to serve a good and useful purpose.

CHRISTIAN BROTHERS IN BOY WELFARE WORK

A CENTURY OF FAITH, ZEAL AND SERVICE, 1848-1948

II

IN the previous installment, the history of welfare schools conducted by the Christian Brothers in the Northeast of the United States was given. Such prominent schools as the New York Catholic Protectory, Lincoln Hall, LaSalle School of Albany, and Hillside School of Troy were treated of in some detail. This concluding section concerns itself with other boy-welfare schools conducted in various parts of the United States by the Christian Brothers during the past century.

St. Vincent's Asylum, Baltimore

Shifting our attention to the Southern Province of the Christian Brothers, we find that this District too has had, and still has, numerous foundations devoted to the care of unfortunate and neglected youth.

St. Vincent's Male Orphan Asylum was an offshoot of the earliest permanent foundation of the Brothers in America: Calvert Hall, Baltimore, Md. In 1849, four Brothers were assigned to take charge of the asylum founded by Father Gildea in 1841. One of these was the noted Brother Elisha, a Canadian born Brother, at that time still in his early twenties, who assumed the role of Mendicant in order to raise the voluntary contributions which were the sole source of income for orphan asylums in those days. He inaugurated a procedure later identified with the Little Sisters of the Poor. On market days, held three times a week in Baltimore, he walked from stall to stall, basket on arm followed by two orphans dragging a handcart. As he was well known to the venders and merchants he received gifts of fruit, vegetables and other provisions for the benefit of his charges. Brother Elisha served in other orphanages during his entire religious life of thirty-eight years, and was ever an inspiring example of sacrifice of self for the benefit of the poor and the unfortunate.

Another noted figure in the history of St. Vincent's, Baltimore, was Brother Vincent. Born in Ireland, he was one of four postulants received into the order in 1849 in a public ceremony conducted by Archbishop Hughes in New York's St. Patrick's Cathedral. For sixteen years he served

the boys of St. Vincent's as Prefect, teacher and economer, and then shifted his activities in behalf of orphans and maladjusted boys to several other schools in the United States and Canada.

In 1898, the Brothers withdrew from the asylum and the parish school of St. Vincent's. Because of the influx of foreign population, the parish had dwindled in numbers and there was no longer a need in that area for an asylum and a school.

St. Francis Vocational School, Eddington, Pa.

This famous school, still in existence, was founded in 1888, and stands today as a memorial to an eminent Catholic of Philadelphia, Francis Drexel. The immense fortune which this Catholic gentleman left has been used by his daughters for the endowment and expansion of Catholic institutions in the United States.

One of his daughters was Mother Katherine Drexel, Foundress of the Sisters of the Blessed Sacrament, whose lifelong services for the Indian Missions and for Catholic Negroes fill a bright page in the history of American Catholicism. Two of her sisters, Mrs. Elizabeth Drexel Smith and Mrs. Louise Drexel Morrell, interested themselves in the welfare of unfortunate boys of the Philadelphia area. Before attempting to found an institution, they toured Europe and America, examining various welfare schools in order to select the best features of each for incorporation in the school which they eventually founded at Eddington, and which, in memory of their father's patron saint, they named St. Francis Vocational School.

The school property at Eddington comprises more than two hundred acres, devoted largely to agriculture and grazing. Beside the farm training which is given to the boys, they are also instructed in some vocational trade. Wood-working, painting, stationary engineering, sheet-metal work and welding are a few of the courses that have been given at one time or another in this school. These courses have been the means of giving boys a practical start in earning a living, and they provide a stabilizing factor in their lives.

Noteworthy too are several other excellent organizations that have flourished at St. Francis School, and which have been of great value in training the young men for full and useful lives. Among these are the school band and weekly military drill periods under the direction of an Army officer. Many of the boys have found this training a tremendous help in furthering their careers in the armed services, and St. Francis counts many commissioned officers among its alumni.

Another interesting social service given by the school was the establishment of a home for working boys, Drexmor. This off-shoot of the Home was conducted for twenty-five years to take care of the boys discharged from the Eddington School.

Of the two daughters of Francis Drexel, who were the founders of the Home, one was called to her reward shortly after the school was founded, but the other, Mrs. Louise Drexel Morrell, was blessed with length of days and died in 1945 at the age of 85. Through her personal attention to the upkeep of the institution for fifty-seven years, she was an inspiration and a guide to all concerned in its maintenance. In cooperation with the many Christian Brothers who labored at the school, notably Brother Anatole, the first Director, and Brother Edwin, the Director for a decade of years, she worked zealously for the poor of Christ's flock and built a living monument to the memory of her revered father.

The Philadelphia Protectory for Boys

While the school at Eddington owed its foundation to the piety and generosity of the Drexel family, the Philadelphia Catholic Protectory was directly sponsored by the Archbishop of that city, the Most Reverend Patrick Ryan. During his episcopate, the Archdiocese expanded rapidly; many new parishes were founded and many schools opened. Although there were several orphanages in existence, the Archbishop saw the great need for an institution that would take care of wayward boys and those who had come into contact with the law.

In 1895, Archbishop Ryan announced his project for the reclamation of delinquent boys. By the end of that year he had collected \$130,000 for the foundation, and accordingly a tract of land, the Davis farm of 172 acres, was purchased. The site was twenty-one miles from Philadelphia, on the Schuylkill river, opposite the historic town of Valley Forge.

The early program of the school was modelled

to a large extent on that of the Artane school in Dublin, conducted by the Christian Brothers of Ireland. The boys in this school were given a thorough trade training, and the course given was not limited to mere fundamentals but aimed to make skilled craftsmen of the students. This was especially true of the carpentry and cabinet-work classes. Like the model school in Ireland, the Philadelphia Catholic Protectory became outstanding for its course in wood-work. The boys became expert and artistic craftsmen in designing ecclesiastical furniture. For many years Brother Daniel directed this department, and many beautiful altars, pews and confessionals have been constructed by the boys.

In its half century of existence, over 10,000 boys have passed through the Philadelphia Protectory. From its beginning the task of the school has been rehabilitation, for all the boys there have been committed by the courts. The rehabilitation program has stressed training in religious duties, health habits and sound academic and vocational training. In fulfilling its blessed work, the Philadelphia Protectory has earned the commendation of not only the clergy and laity of the Archdiocese, but the repeated praise of the judges whose office it is to commit wayward youths to institutional care.

Institutions in the Mid West

During the past century, eight institutions have been directed by the Christian Brothers in the States of Illinois, Missouri, Colorado, and Nebraska. Only one of these is in existence today, the J. K. Mullen Home at Fort Logan, Colorado. Most of the others were manned by the Brothers for many years, but because of the rapid expansion of their other work in these sections, especially in secondary education, and because of the passing of the need for boy-welfare schools in many localities, it was considered more important to have the Brothers in other fields of education.

From 1863 to 1905, the Brothers conducted an orphanage and reformatory for the youth of the city of Chicago. This institution for orphans was first located in St. Bridget's Parish, in the section of Chicago known as Bridgeport. Later it was moved to a country section in Cook County, a section that became known as Feehansville in honor of the first Archbishop of Chicago. It was he who purchased the site and gave the name St. Mary's to the School. The School was a public one in many senses, mainly because of the many types of children admitted. These included des-

stitute and delinquent youths from Chicago, wards of the government, indentured orphans, and also some Indian boys.

St. John's Indian Home

The care of Indian boys was carried on much more extensively at St. John's Indian School in Oklahoma. This was a most interesting foundation, which the Brothers took over from the Sisters of St. Francis in 1907 and which they maintained for seven years. The school was situated near the Indian Village of Gray Horse, far removed from any sizeable town, and accessible only by horseback. Many difficulties were encountered in this work, one of the chief being the fact that the boys spoke only the Osage dialect. In addition, the children were rather fickle, and attendance at classes depended largely on the season and the weather as the families moved from place to place on the reservation whenever they felt the urge to travel. The school curriculum consisted largely of a Catechism lesson, in which subject the boys manifested keen interest, instruction in English, and training in various native trades and handicrafts.

Welfare Schools in St. Louis

The City of St. Louis was also the scene of the labors of the Christian Brothers for the welfare of orphaned and wayward boys. Archbishop Kenrick, who had invited the Brothers to St. Louis in 1849, turned over to them the former Seminary building at Carondelet, a suburb of St. Louis, in 1859. This served as an orphanage till 1866 and then became the first Novitiate of the Brothers in the St. Louis Province.

A few years later the Archbishop asked the Brothers to take over the management of the Catholic Protectorate of St. Louis at Glencoe, later called St. Joseph's Industrial School. The maintenance of the institution depended on the English system of control by a Board of Managers, and many difficulties were encountered in adequately supporting the school. Finally a major catastrophe occurred in the form of a fire which destroyed several of the uninsured buildings. Although a project was initiated to raise funds by an appeal to the public, the sum realized was considered insufficient and it was decided not to rebuild the home. In 1885, the property was purchased by the Brothers from the Archbishop and the Novitiate of the St. Louis Province was transferred there.

The J. K. Mullen Home, Colorado

This institution is the latest of the boy welfare schools that the Christian Brothers have conducted since their arrival in the United States a century ago. The school owes its beginning to the charity of Mr. John Kernan Mullen, a distinguished Catholic of Denver. He set aside a legacy for the benefit of destitute boys, and his relatives, in carrying out his pious wish, purchased a section of land in Fort Logan, a suburb of Denver.

The Brothers were asked to conduct the school from its opening in 1931. At present it takes care of boys of high school age and presents a full four-year curriculum supplemented by vocational instruction. A modern dairy and farm are maintained, the boys receiving excellent scientific training along agricultural lines. The boys also assist neighboring farmers during harvest time, receiving current wages for their work. Likewise they receive moderate sums of money for all manual labor performed at the Home. Personal responsibility, economy and thrift are encouraged by having the students deposit their earnings in a bank account to provide for their special needs and for future contingencies.

Although the number of boys at the school is not large, they are given wide opportunities to engage in many varied activities. The athletic teams of the Home and the School Band have excellent reputations. Hobby clubs in journalism, photography, radio and aviation are doing wonderful work. The 4-H Club members have won many prizes at fairs and exhibits.

Conclusion

This brings to a finish the survey of the principal welfare schools that the Brothers have conducted since 1848. What are some of the conclusions that one might gather from a consideration of these varied charitable works? First of all, there is the matter of numbers alone. In the score of institutions for boys that the Brothers have devoted themselves to, close to a quarter of a million destitute, neglected, orphaned or delinquent boys have been sheltered and educated. Sharing in this work have been about three or four thousand Brothers.

But the cold recital of numbers does not really tell the story. The management and care of boys in welfare institutions is tedious, tiring and thankless work. The inmates of these homes are

the poorest of the flock of Christ; neglect and poverty have often made them dispirited and suspicious; poor home training tends to leave them crude and careless. Especially in days gone by, the public and the community were unwilling to bear the expense of supporting these children and training them to become useful citizens. During the past century the Christian Brothers have been part of that larger army which embraces all the clergy and religious orders and whose interest and sympathy toward the poor and wayward are the response to the invitation of the Master: "Whatsoever you did unto the least of my brethren, you did unto me."

One cannot but note, in reading the brief histories of the institutions we have dealt with, that the work has been extremely varied. There have

been large congregate institutions, small cottage-style schools, protectorates that took care of delinquents, schools for Negro children and Indian children. Always it is the needs of the time and the place that must determine the type of welfare school and the character of the education given there. The Christian Brothers, now completing their first hundred years of service to youth in America, are still actively and fruitfully engaged in boy-welfare work in ten schools for the neglected and wayward. Dedicated by their Founder, St. John Baptist de La Salle, to the task of working for poor children, may their interest in boy-welfare work increase and expand, and, imbued by Faith and Zeal, continue to meet ever-changing but ever-present needs of the Catholic boys of America.

BR. ANGELUS EUGENE, F.S.C.

Lincoln Hall
Lincolndale, N. Y.

FESTERING SORES

AS a universal phenomenon the slum is largely a creation of capitalism and industrialism, a monument to the tyranny of a false doctrine. Slums are found wherever industry has created a demand for "hands" while public authority, acting in accordance with Adam Smith's teaching that the sovereign was not to interfere with the operation of natural freedom, knew of no reason to extend its influence into the environment of chronic poverty. No longer than thirty-five years ago, the Supreme Court of Missouri declared unconstitutional an ordinance, adopted by St. Louis' City Council, which made it mandatory for tenement owners to provide one faucet for running water on each floor. The ordinance interfered with the privilege of a free American to rent rooms in a tenement, providing only one hydrant in the yard for all the families inhabiting the generally dilapidated mass dwelling.

The case had, of course, been submitted to the courts by property owners or their agents. The statement made by Fr. John B. Sheerin, C.S.P., in a radio talk over Trans-Canada Catholic broadcast: "Greed is written in bloody letters over the doors of workers' homes" in the slums of every large city of the Americas, does not exaggerate, although the appalling conditions we know to exist in slums are by no means due only to the greed of property owners. An unjust sys-

tem of taxation, faulty laws, the unwillingness of public authorities to enforce existing laws, excessive cost of building material and labor combine to make of the slums a permanent institution. Moreover, men and women who are "slum-breed" do little to help themselves and to create a better environment. Those possessed of the virtues necessary to emancipation from slum-influence, escape them. Their place is taken by others, however, newcomers from rural areas, foreigners, or the derelicts of shipwrecked families that have seen better days.

The slum, as we know it, is, so to say, a modern institution. The result partly of the influence Calvinism exerted on the English mind. Once the poor were looked upon as creatures marked by divine disfavor, the inclination to move away from them developed fashionable west ends and therefore, two environments. In former days, some of the lowly or poor families lived near the city walls, but generally speaking, neither Paris, nor Rome, nor Vienna and Venice separated the members of the "classes" to the extent customary in our "democratic" days. Our apartment buildings occupied solely by wealthy people, or even members of the upper middle-class alone were unknown in the large cities of former days. The souterrain, the mansard story and rear buildings housed people of various classes, who thus

lived in such close proximity to the families and individuals occupying the more expensive apartments that their conduct and condition were a matter the members of the upper classes did not dare to neglect. (The Warder observed this condition while residing in Vienna and Dresden.)

It is no mere accident the opinion, "one half of the people does not know how the other half lives," should have been expressed by an Englishman, Lord Disraeli, at a time when the misery and degradation of England's laboring poor had reached a depth approached but not equalled in any other country of Europe.

There is no doubt possible that a slum too "shapes and bends people to its character." Nevertheless we do little or nothing to remove such plague spots from our midst and to create a healthy environment in its stead. But we should not fall into the error to assume that "no spirit ever changed another spirit save by modifying the environment." Which opinion, expressed by Professor Henderson years ago, asserts that it is "the material objects, the language, the pictures, the entertainment, the customs, the treatment of man by man, the habitual appeals of speech and books and papers," matter. Now all of these things have their value as means towards creating a healthy environment. But you may give all this to men to no purpose. There are other environmental influences of greater potency than those referred to by the wellknown sociologist.¹⁾

Some or even most of the factors referred to may be lacking in many homes in Italy and Spain, or the Tirol; nevertheless, observers, coming to those countries from northern Europe, frequently remark on the refinement of manners and a tactfulness lacking in their own peoples. A book could be written on this subject, but we will restrict ourselves to mentioning a few brief testi-

monials. To the learned Viktor Hehn, a decided liberal who suffered exile in Russia, it appeared, the Italian beggar carried himself like a king and that rags are worn in Italy with dignity. He also remarks on the attitude of Italians of his days towards drunkenness. "Everybody," Hehn writes, "stands aside disgusted by the sight of a drunk person, muttering *brutto!*"²⁾ As another witness for our claim let us present the Americanist Charles Lummis, who wondered "to find our philosophers so dumb about it—that even when outcast, no woman of Spanish blood falls or can fall to the outer vileness which haunts the purlieus of every English-speaking great city." Lummis does not hesitate, moreover, to state frankly what follows: "And thanks to her religion and to her social conservatism she contributes perhaps fewer recruits to the outcast rank than any other civilized woman."³⁾

"Social conservatism," not sufficiently esteemed with us, is projected by the individual into the environment, as noticeable in such countries as Ireland, the Bretagne and the Tirol. It is there one finds Canon Sheehan's opinion verified: "It would be difficult to exaggerate the influence for good, exercised by wholesome environment. Nay, the very evils sprung from heredity are often eradicated by the slow, but sure, process of betterment, arising from clean and healthy surroundings." Our slums offer anything but such surroundings. They are, what Fr. Anthony Ostheimer and Fr. John P. Delaney call them: "Human dumping grounds for transients, social outcasts, and the hopelessly poor."⁴⁾ Plague spots, where generations of men and women are bred, who will lend fury to the mob on the day when society comes to judgment for its sins.

F. P. KENKEL

It is a fact that Catholic Eire, Catholic Quebec and the Catholic Cantons of Switzerland have such a keen sense of the parental rights of Protestant parents that Protestant schools are maintained by the State on the same terms as Catholic schools. I had a long discussion with the Cardinal Archbishop of Westminster on this point, quoted in my book with Dr. Coulton. He held that "a Catholic State such as Eire is fully entitled to grant the rights which Eire grants to

Protestant schools." St. Thomas Aquinas insisted that even the children of Jews and Infidels should not be baptized against the will of their parents. The child must be allowed to grow and come to the faith *non coactione sed persuasione*—not by coercion but by persuasion, (iia, iiae, Qaest. x, a.8).

ARNOLD LUNN

²⁾ Italien. 4 ed., Berlin, 1892, pp. 72-74. The reader should consult the entire chapter *Pro populo Italico*.

³⁾ The Awakening of a Nation, N. Y., 1899, p. 178.

⁴⁾ Christian Principles and Natl. Problems. N. Y., 1945, p. 110.

¹⁾ The Social Spirit in America. 1897, p. 264.

Warder's Review

To Whom Does the Child Belong?

WHEN the National Commission on Children in Wartime stated in its declaration on "Building the Future for Children and Youth": "We must educate our citizens to recognize the fact that the health and welfare of the children, no less than their education, are *public responsibilities*, and that service should be made available as a matter of right"—was the honorable body not merely drawing a conclusion from the principle enunciated by the men who supplied the guillotine with victims: "The child *belongs* to the State!"

However, this statement again proves the extent to which the churches, as institutions, are being eliminated from participations in the discussions of problems of public life. The Commission asks the people to use their imagination in planning for peace ("build courageously, imaginatively, ungrudgingly"), but not a word to indicate that the moral law and religion are forces to be engaged in the work at hand.¹⁾ The report might have been intended to comply with the Constitution of Soviet Russia.

Our Common Guilt

IDEAS do not respect either national frontiers or tariff walls. Time will tell whether the efforts to suppress communism will accomplish what the Inquisition failed to achieve when the doctrines propagated by the philosophes of the Enlightenment filtered through the passes of the Pyrenees into Spain. The ease with which ideas spread over the world is, however, proof of the unity of the human race, and that all men are sons of Adam who, created in the image of God, has nevertheless left his heirs stained by original sin. Therefore man is capable of rising to the heights of profound thought and the noblest ideals, and liable to champion what is born of the abyss of human error and degradation.

Error is not the sin of a single individual; the great revolt against the Papacy was not the work of the reformers of the sixteenth century alone; the wind was sown by such men as Marsilius of Padua several centuries before the storm broke. Over the centuries ideas which ultimately tore

Christendom asunder passed to and fro in all Europe, creating a common guilt the results of which are painfully evident at this time.

It is in the *Messenger of the Sacred Heart* Msgr. Fulton J. Sheen reminds our people that Communism is not native to Russia; that it is an importation from the West, where it came into being largely as a reaction against a system as cruel as it was unjust. Or, as the Monsignor expresses it:

"The philosophy of Communism is nothing else than the reduction to the absurd of the principles inherent in a Godless bourgeois culture. There is, therefore, a common guilt before God, and, instead of pointing our finger at Russia, we ought to strike our breasts very humbly and say: *Mea culpa, mea culpa*. Communism in Russia is both an effect and a judgment upon our Western world. It is an effect because it was born of our own unfulfilled Christian duties, and it is a judgment because it reveals how wrong has been our thinking and how evil have been our deeds. In the eyes of God, Russian Communism is anti-Christian, but we of the Western world are un-Christian. It is the world that is sick and not Russia alone, and since we who belong to the Sacred Heart are part of that world, we may not, like Pilate, wash our hands and say that it does not concern us; we are all members, one of another."

Many Russians would say, "verily this is the truth! Some of our best men have told us, the West has been our misfortune. It has beclouded our minds and contaminated our hearts. We must emancipate ourselves from that unholy West which has robbed us of our most sacred treasure, the Russian soul!" Such thoughts have been repeatedly expressed, because it is not Communism alone was brought across the western frontier of Russia, a product of the western mind. For two hundred years prior to the revolution of 1917, the rising "godless bourgeois culture" Msgr. Sheen speaks of, was implanted on Russian soil which was thus poisoned to a farreaching extent. "The eighteenth century," says a distinguished French scholar, Anatole Leroy-Beaulieu, a liberal, "was a school of demoralization. The Russian court offered a picture which repels one even in the age of Louis XV. It is clearly apparent that in this young colony of old Europe two sets of corruption met."

Despotism had already undermined the traditional morality of the Russian people, but the introduction of western ideas made matters worse. Prince M. Schtcherbatow (1733-1799), a serious

¹⁾ Children's Bureau Publication, 312. Wash. pp. 3 and 4.

student of Russian affairs, has expressed the opinion "that the Russian had gained and advanced in some respects since Peter the Great and that material conditions had greatly improved. But at the same time, to the same degree and with like rapidity he progressed toward the degeneration of morals." And General Boltin, Schtcherbatow's literary opponent, believed the too rapid approach of Russia to Europe responsible for the moral evils he knew to exist in Russian society in his days (1735-1792). It is, furthermore, of particular significance the Princess Daschkow, a most remarkable woman, and at one time President of the Russian Academy of Science—a disciple so to say of Bayle, Montesquieu, Voltaire and other spirits of negation—should have concluded that although the new culture of the day was preferable, "the unlettered ancestors of the Russians had been closer to the ideal of what is good and true, because they had not been so corrupted morally." Catherine II, as gifted as she was licentious, promoted the philosophes, whom we may call the progenitors of the "bourgeois culture" held up to view by Msgr. Sheen. The great Czarina's example was imitated quite generally by the Russian nobility who thus paved the way for the revolutionary spirit which finally reached its peak in Bolshevism, kneaded into shape by Lenin's mastermind.

"Communism in Russia," Msgr. Sheen states in the article mentioned by us, "has had the effect of making us realize how wrong we were in our own bad thinking." Candidly, we are not convinced the mass of the people realize the error of their ways. Many there are who denounce Communism, but for the rest they are not greatly disturbed by the corruption of men and institutions of which they certainly must have knowledge. "The godless bourgeoisie culture" has by no means been rejected; the condition the present Pope spoke of in the message he addressed to all peoples at Christmas, 1942, still prevails: "A great part of mankind, and let Us not shirk from saying it, not a few who call themselves Christians, have to some extent their share in the collective responsibility for the growth of error and for the evil and the lack of moral fibre in the society of today." Hence the obligation of the serious-minded to labor consistently and unremittingly for the restoration of morals, a sound juridical order and institutions that accord with the natural and the revealed law. It is a case of fighting fire with fire or of being overcome by the raging conflagration.

Solidarity Long Forgotten

A PASSAGE in the broadcast Pius XII sent through the ether at Christmas, 1945, should not be permitted to fade from the memory at least of Catholics. The Pope's words spoken on this occasion are fundamental to our concept of man's social obligations, his conduct, in fact, towards all mankind.

We have in mind the words of that noble message which advocate "the return to the solidarity so long forgotten, a solidarity not restricted to one people or another, but universal, founded on intimate connection of their destinies and rights, which belong equally to both."

The solidarity of the human race is of such tremendous significance, because men transgress its precepts only at their peril. "Any philosophy of life or social theory," says Monsignor MacLean when speaking of the "Crisis in World Ideals," "which denies the basic truth of solidarity of mankind is vitiated by an inherent virus that presages destruction." This natural unity of the human race, the author of this statement continues, "its social, economic, political, moral and spiritual interdependence, becomes all the more apparent in the face of the world crisis."¹

Millions of our people pray "forgive us *our* trespasses" just as thoughtlessly as they do some of the other petitions of the Lord's prayer. At least neither their conversations nor their actions reveal a sense of guilt caused by the knowledge of existing evils in the community, the nation, the world. They speak in parrot-fashion of Democracy, but they are a part of that thoughtless, selfish, indifferent *demos* that is far more apt to abuse its power for its own purposes than to exert itself for the common good. Having separated itself from Christianity and adopted the social, political, and economic doctrines of the eighteenth century—to which the nineteenth century added new errors—the idea of solidarity has been lost, while a crass individualism determined the conduct of men and nations. Hence, too, the sense of common guilt for existing evils was obliterated from the minds of men.

Thomas Carlyle was as a voice crying in the wilderness when he called the attention of his contemporaries to what he called "one of Dr. Alton's Scotch facts" which had "struck him much." A poor Irish widow, her husband having died in one of the Lanes of Edinburgh, had

¹) A Dynamic World Order. Bruce Publ. Co., Milw., 1945, p. 23.

gone forth seeking aid for herself and three children. Wherever she went, she was refused, till her strength and heart failed her: she sank down in typhus-fever; died, and infected the Lane with fever, so that "seventeen other persons died" of fever there in consequence. "The humane Physician asks thereupon," Carlyle wrote, "as with a heart too full for speaking, would it not have been *economy* to help this poor Widow? She took typhus fever and killed seventeen! Very curious."²⁾

Yes, indeed, very curious. But no more curious than the attitude of the present generation of men who will not see that, to quote Monsignor MacLean, "the great human family constitutes an organic whole," and that "any philosophy or social theory which denies the basic truth of the solidarity of mankind is vitiated by an inherent virus that presages destruction."

"A return to the solidarity so long forgotten" is then fundamental to any Catholic program intended to establish peace in Society and among nations. But how rarely is the subject discussed, although it is of a deeply religious and ethical nature. It may appear astonishing that Dr. Oberhauser draws the conclusion that the "human community is not intended to be a conglomeration of isolated beings, placed one next to another, even if held together by external or mechanical means,"³⁾ but an organic whole, quickened by the noblest ideas and concepts, from our Lord's prayer: "That they all may be one, as thou Father, in me, and I in thee; that they also may be one in us." (St. John. XVII, 21)

Denied Recognition

WHAT is the final issue of "Soil and Health," the magazine founded by Sir Albert Howard, has been published as a "Memorial Number" in honor of the distinguished agronomist, whose death in October of last year was, as far as we were able to observe, hardly noticed in our country. The neglect of this man, and the theories and practices established by him by American agriculturists reminds us of the fate suffered by Doctor Ignaz Semmelweiss, the young physician who declared the all-too numerous deaths of mothers from puerperal fever in the public Maternity Hospital at Vienna were due to infection. He was derided by the scientists of his day, although he pointed out to them that the maternity

cases handled by midwives in another ward of the same institution progressed normally. Only where the obstetrical services were performed by professors and students of medicine—who also dissected bodies—were the results so appalling that the people expressed the opinion: "Rather give birth to a child in the streets of the city than in the Maternity Hospital."

It was a hundred years ago this spring Semmelweiss announced the result of his observations, which were ultimately proven correct by the famous Lister. Bacteria are today known to everybody as a source of infection. Nevertheless, when the young physician insisted on strict cleanliness—now attained with the aid of powerful antiseptics—his opponents called him to order. Scientists are by no means always as progressive as they wish to appear. None of our leading agriculturists has, as far as we have been able to ascertain, helped to establish here what is known as the Indoor system, *i.e.* of returning to the land waste after it has been subjected to composting. While improvement of the diet is carried on almost as a fad, Sir Howard's fundamental thought that a healthy soil is necessary to the production of health-giving food, is hardly granted a hearing. Although, like in the case of Dr. Semmelweiss, there is available sufficient evidence favorable to the theory advanced by the British scientists. The proof was furnished, let it be said to their credit, by a group of physicians of Cheshire who, after protracted study of the subject, drew up a document which is, in fact, an indictment of badly produced food as a major cause of the prevalence of ill health. The "Medical Testament," as the physicians called their statement, was presented to a large gathering of farmers, councillors and medical practitioners, who listened with rapt attention to the speakers, among whom Sir Albert Howard was outstanding. It was on this occasion he declared:

"The view that soil fertility is the basis of the public health system of the future is incorporated in the 'Medical Testament' which is before this meeting. I am convinced that the adoption of this document will help to place medicine on a new plane. That portion of the National Health Insurance Act dealing with the prevention of sickness will be developed. Agriculture will fall into its proper place as the real foundation of preventive medicine. The medical profession will come into its own as the guardian of the greatest of our national possessions, a healthy, virile, sturdy population."¹⁾

Sir Albert Howard's book, "An Agricultural

¹⁾ Quoted in the "Memorial Number," p. 50.

²⁾ Past and Present, Chapter VIII (Democracy).

³⁾ Das christl. Prinzip d. Solidarität. Paderborn, 1910, p. 133.

Testament," in which the problems mentioned are discussed by him, has been referred to by a former head of Rothamsted—a British agricultural experiment station—as "the greatest advance of the century." Should the reader ask, to what extent we in our country have benefited therefrom our answer would prove disappointing. *Organic Gardening*, published at Emmaus, Pa.,

propagates the theories and practices of the movement, and in the *Rural New Yorker* we have found some favorable comments. On the whole, Sir Howard has not yet begun to stir the American mind. And why bother about composting when the fertilizer trust so willingly furnishes our farmers all the artificial manure they are able to pay for?

Contemporary Opinion

IT is warranted to speak of the nations as infecting each other with the superstitious belief in the efficacy of the material means of power. A peace intended solely to secure the undisturbed enjoyment of material possessions is not a peace at all. It merely hides from view the existing volcanic condition of humanity. Such a peace is nothing more than an artificial exterior for an entirely opposite frame of mind. Hence, peace is always discussed in an excited warlike tone which does not reveal the slightest indication of true peace. Peace is demanded under threat of a penitentiary sentence.

Vaterland, Lucerne

We are being swept along by an almost hysterical outburst of hatred for Communism. The most excited are those who describe themselves as Socialists, or, more mildly, as Liberals. There is something personal and intimate in their vehemence. It is not the cool and calm decision that is based upon fixed principles, but rather resembles the scorn and name-calling of a fight over the back fence. It is the sort of enmity that arises between partners who have not been honest, or between robbers when there is a question of dividing the spoil.

People have short memories. It is only a generation since the words "Socialist" and "Communist" were practically synonymous. Efforts are made to differentiate their principles but there seems to be no criterion. Both are Marxist; both believe that the present form of government should be changed; both have admitted that force will be eventually necessary to do this; both are materialistic; and both are fundamentally anti-religious in so far as they regard religion as having any essential value. The practical difference between them is one of method. The Communists know what they want even if they do not know

why they want it; the Socialists hardly know what they want, or how they are going to get it. They are the modern mystagogues.

MSGR. EDWARD A. HAWKS,
Standard and Times,
Philadelphia

Let any one of the agencies of free government be lost, and the rest would soon follow. That is why it is so dangerous to curtail freedom of speech, however offensive the sentiments of the speaker may be. It was because they felt that their traditional institutions were threatened that so many English Canadians objected to the methods adopted in dealing with the spy cases of 1946. Very few English Canadians had any sympathy for persons who would betray their country but that by no means meant that they considered Government to be at liberty to set aside the ordinary processes of the law. Unfortunately, freedom will always have to be guarded by the few, whatever the racial background, and many English Canadians who ought to have known better seemed at the time to see no danger in arbitrary methods. On the other hand there was a creditable number of persons from French Canada who were dismayed at the inquisitorial procedure set up under the Royal Commission. The net effect of the spy trials, with their wide publicity and the degree of hostility aroused to the method of proceeding by secret and Royal Commission, will in the end probably be beneficial, for they focussed attention on the issue of traditional justice versus the summary methods of the totalitarian state—and it is to be suspected that it will be a long time before Government burns its fingers in this way again.

A. R. M. LOWER,
*Culture*¹⁾

1) "The French Origins of English Civil Liberty," Montreal, March, 1948, p. 23.

Although federal aid for public schools is advocated as a means to equalize educational opportunity by providing better schools in low-wealth areas, it is very significant that the loudest clamor for federal aid comes from the cities, where wealth is most concentrated and property values are the highest.

The mayor of a wealthy city told Nebraska teachers at their conventions last fall that we must have federal aid for schools because local resources have been tapped to the limit. From this you would think the Federal Government is some kind of a Santa Claus, able to furnish funds from other sources than the people.

But the Federal Government has no revenues that do not come from the pockets of the people. Taxing by way of Washington for local purposes is less efficient and subject to more waste and leakage than levying taxes locally for local purposes. It means shifting from taxes on local property to the income and excise taxes levied by the Federal Government. The people must still pay the bill, and in larger measure by taxes on consumption.

Worst of all, federal aid to schools is bound to mean eventual federal control of schools. Federal control has been the ultimate result of federal aid in every line. Instead of local control exercised directly by the people, federal aid brings remote control by a Bureau or Department in Washington.

Nebraska Cooperator

Senator Harry F. Byrd, of Virginia, declares that President Truman's civil rights program, which includes a Federal anti-lynching law, envisages a mass invasion of state rights such as has never before been suggested, much less recommended, by any President of the United States. Senator Tom Connally, of Texas, says the adoption of the President's recommendations in this connection would be equivalent to "lynching" the Constitution.—That is strong language, coming from leading members of the Senate, but it is not without justification.

GRANGE PUBLICITY BUREAU

A clever woman, Madame Swetchine, has stated: "In a healthy state of the organism, all wounds have a tendency to heal." Because society is thoroughly ill, such sores as birth control, infanticide, divorce will not heal.

Fragments

ALL anti-Communism should be constructive and positive, Cardinal McGuigan, Archbishop of Toronto, recently stated, leading and pointing the way to a better social order, a new world in which the legitimate aspirations of men are satisfied and motivated by a spiritual concept of man's innate dignity as a child of God.

Among us the science of the beautiful is being neglected, while ugliness is promoted by many different mediums. "The ugly," says C. J. Woolen, "comes from man's perversion . . . A false art is the expression of untruth. A generation trained to accept artistic distortion may lose its appreciation of beauty, not because it has accepted the ugly as beautiful, but because it has denied God, who is the source of all created beauty."

"Unfortunately, agriculture is a process," the Governor of Trinidad, Sir John Shaw, told a meeting held at Port of Spain, "which can only be hurried within limitations. Should you wake up one fine morning and find you are short of food, you cannot just stick a cabbage in the ground and have it for breakfast next morning. As you know, you cannot get it until a year later, or even later than that. There is always this timing in agriculture before the results of our efforts can be seen." And, let us add, they may be quite disappointing.

On the twelfth of October, 1834, King Ludwig I, of Bavaria, laid the corner stone for the noble Basilica dedicated to St. Boniface at Munich. It was on this occasion he declared: "This church will benefit religion; religion, the most important of all, must not merely be an external matter, but must permeate all life. Religion alone reins the passions. Where, what is necessary to the Ruler and the lowliest among the people is lacking, there conditions are evil." . . . The Basilica is today in ruins.

Nothing had made on him such an impression, Cardinal Armand Richelieu declared, as the statement of a wise Spaniard that the three fundamentals of Spanish power were: *Mar, Consejo y Roma*. To the Trans-Oceanic Colonial Empire (*Mar*) and to the faithful administration (*Consejo*) the true faith must be added; that only is the whole Spain.

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Preserving Southeastern Asia from Communistic Control

THE far-reaching vision of the Holy Father and of his associates who are interested in developing the missionary work of the Catholic Church is shown in the wording of the June Missionary Intention of the Apostleship of Prayer. It has not the crisp directness of some of the other Intentions already discussed, but it leaves no doubt in the minds of our people of the danger that threatens the Church and the native populations in those far outlying areas of the mission field. The Intention is this: That the Annamese Christians May Escape Unhurt from the Present Disturbed State of Affairs."

Annam may be called the gate-way to the vast Asiatic continent from the southeast. It is an immense region, bounded on the north by the province of Tongking, on the south by Cambodia and the China Sea, and on the west by the Kingdom of Siam. It is still a French protectorate and French Catholic missionaries, priests and sisters, have labored hard for decades in that strange region of the world.

The people are mongoloid, that is, they resemble the Chinese, and much of their culture as well as their language betrays Chinese influence. It is generally recognized that Russian communistic influence has already penetrated the Asiatic continent from the north. As we proceed south from Siberia we pass first through Manchuria, then Mongolia, and then reach the vast Celestial Empire. Korea is on the eastern fringe of the Asiatic continent, directly east of China. Recent dispatches tell us what strenuous efforts are being made by the Soviets to gain a foot-hold in Korea and to indoctrinate the people with communistic ideas. They spare no means, fair or foul, to gain their perverse ends.

It is not too much to say that if Russian attempts to communize the regions just mentioned are successful, the door will be opened to a Soviet flood over all of Asia. All that needs to be done then will be to send emissaries to French Indo-China, consisting of Cambodia, Siam, Tongking and Burma, and the conquest of Asia will be complete. This is speaking humanly. It is well known that Soviet lust of power knows no limits.

In the face of these conditions it is not at all strange that the Holy Father should have assigned

the Missionary Intention given above. Verily, those who have the high and holy purpose of helping to maintain the catholicity of the Church, have a worthy intention for their prayers during the month of the Sacred Heart.

As already stated above, the Catholic Church has done much through its French heralds of the faith to extend the kingdom of Christ and Christian culture in southeastern Asia. The work of establishing missions in this area was really begun about three hundred years ago by Portuguese heralds of the gospel. But during the last centuries France has been conspicuous in the establishment of Catholic missions in Siam, Cambodia and Annam. In fact the whole region is known in geography as French Indo-China.

We have a glorious heritage to defend against the enemies of the Cross of Christ in these areas. Many schools have already been established by missionaries, and the city of Hue is known to students of southeastern Asia as the capital city of Annam. Its people are highly conservative and for this reason would make an excellent addition to the communistic school, were they once misled by Soviet deceivers. The three religions most in evidence in the country are Buddhism, Confucianism and Animism (spirit worship). The intention for which we are to pray is especially appropriate for the month of the Sacred Heart. The heart of the Divine Master beats with love for all men, especially for the poor and afflicted of these regions who are still languishing under economic systems which have barred the way to progress for centuries.

Hope for the Annamese and their neighbors does not lie, however, in any doctrines taught by these three false religious systems. Much less does it lie in atheistic Communism. These systems will only add to the factors now depressing the people. It is Communism which, no doubt, infiltrated into these remote areas, is responsible for "the Present Disturbed State of Affairs" referred to in the June Intention.

Let us then pray with confidence during the month of June that not only southeastern Asia, but the whole of that vast continent may be freed from the horrors which inevitably accompany the introduction of an atrociously debasing philosophy, like Communism.

ALBERT MUNTSCH, S.J.

Test of the Fruits

A Farm Woman Opposes U.M.T.

WE are a nation of opportunists, a people of shifting opinions. Not so long ago, a standing army based on universal military training, consisting of youths drafted against their inclination for military service in peacetime, appeared to the American people an abominable institution. It would have been thought impossible we should ever permit its inauguration. There is not an argument opposed to militarism that has not been used in the past to condemn the European incubus of large military establishments. And today? A not inconsiderable part of the American people now favor, yes, demand the introduction of the draft and universal military training, using the time-worn, fallacious argument that by increasing our armed strength we would secure peace.

The history of Europe in the last hundred years proves this argument false. As the armies and navies were increased, for what proved to be a wild armament race, the danger of war increased. Armaments constituted an incentive to go to war to promote disarmament, because the burden of militarism became intolerable. But it is not at all strange to see the champions of finance and business declare themselves in favor of UMT which means, of course, in the long run militarism. Capital has throughout the nineteenth century favored large standing armies as a means of enrichment. We do not wonder, therefore, the Chamber of Commerce of the State of New York should have adopted a resolution favoring the draft and compulsory military training for the youth of the land; they present to capital unfailing opportunities. It has, in fact, been freely admitted, "prosperity" and the "boom" would remain with us for some time to come as a result of this innovation.

Fortunately, the opponents of UMT and militarism have not been idle. Therefore it came to pass that a well-argued statement by a woman, whom we are glad to know among the readers of *Social Justice Review*, was read into the hearings on the draft and universal military training, conducted by the Senate Armed Forces Committee. We refer to Mrs. J. B. Darlington, of Pennsylvania, who lives on a farm which has been in her husband's family since 1750. Having made clear to the Committee that she is anything but a pacifist, by quoting the military record of her husband and eldest son, Mrs. Darlington presented the following arguments to the Committee:

"If, as a national policy, compulsory peacetime universal military training is to be condemned, words are hardly strong enough to protest the moral and physical deterioration which such conscription will cause in the lives of our young men, who, on the threshold of life, are to be removed from normal relationships and restraints, not only of the home, but of the community. Under the proposed plan our young men would be put into an environment which is conducive to the development and encouragement of evil habits, calculated to undermine mental, moral and physical health, to say nothing of the damage done through the disruption of the studies of these young men or of their business careers.

"Many young men at this age are needed to support their families or are working to be able to establish a family of their own. Such an interruption of their efforts to establish themselves as productive members of the community will mean opportunities lost for them and for the nation, which can never be regained."

At this point the speaker pointed out the moral dangers to which youths are exposed in the service:

"Convincing evidence that the physical and moral deterioration are in fact a corollary of army life in peacetime is given in the book 'Plain Words About Venereal Disease,' by former Surgeon-General Thomas Parran of the U. S. Public Health Service, who shows that a pre-war survey of college men (away from home restraints) revealed that the rate of their infection with syphilis was only 0.1 to 0.3 per thousand, whereas in 1940, (which was peacetime) the overall syphilis rate for the Army was 11.5 per thousand. The Army rate was 37 times the college rate. Certainly the colleges did not compel preventive or curative measures as did the Army. Unless it is to be assumed that the elaborate army venereal disease preventive and curative measures are a complete fraud, the 11.3 cases of syphilis per thousand Army men in peacetime, imply a much greater moral deterioration than is evidenced by the rate of physical deterioration represented by these figures."

Mrs. Darlington represented on this occasion not alone the Christian mothers of the country, but also the Nation's farmers. Continuing her arguments, she said:

"From my own knowledge of farm conditions I want to state emphatically that drafting young

men from the farm in peacetime would impose great hardship and injustice upon millions of family-type farms, which depend for their continuity and survival on the labor of their children. It is upon the production of these farms that our national health and security ultimately depend both in war and in peace. Young men of conscription age on the farm are in reality skilled workers, whose replacement would generally be difficult and frequently impossible. From the time they can walk and talk, farm boys are given work to do according to their capacity. Rising at five in the morning, and even earlier, they observe an exacting routine, required by the proper care of animals. They learn when to sow and to reap and to gather into barns. They learn to operate machines of divers sorts. Even when the nation was confronted with war in two hemispheres and all able-bodied men from the ages of 18 to 38 were conscripted, it was found necessary in many

cases to except farm youths because they were vitally needed for food production and were irreplaceable. Of those who were drafted so many failed to return to the land after the war that many farms have been totally abandoned or reduced in acreage.

"The damage that would be inflicted upon our entire national economy through the disruption of farm production by peacetime conscription," Mrs. Darlington added, "would alone be sufficient to condemn it utterly."

Every statement made by Mrs. Darlington agrees with what is known to have resulted from the system of compulsory military training as it has existed in European countries for a century. The speaker could, in fact, have quoted figures to prove that suicide prevailed in those armies to a far greater extent than among the civilian population, to prove that conscripts are not the happiest of men.

An Adaptable Institution

Cooperation in the Service of Trappers

MUTUAL aid and corporative efforts, used to promote both the welfare of individuals and the common good, were fundamental to the political and economic action of men in medieval times. The development of a crass individualism in recent centuries finally culminated in the noble motto of American capitalism: "Everyone for himself and the devil catch the hindmost." Some of the results of this doctrine are chronic social unrest, an endemic strike fever, destruction of the family and selfishness carried to excess. Cooperation, rightly understood, and not considered merely a means to put more money into one's pocket, is comparable to the Guild System, inasmuch as it expects the members of a particular cooperating group to give up some of their rights in order that the whole may benefit. Cooperation is based on the principle of mutual aid, natural to man because he is not an isolated being and cannot, in fact, exist at all in isolation. The old Icelandic saying, "The lone tree that stands at the edge of the village dies," applies also to man. Because mutual aid is of universal adaptability it is, like charity, useful for many purposes.

Our famed trappers of earlier days were solitary individualists; they lived for the day—tomorrow they might be scalped—and they acknowledged only the law that prevailed in the wilderness. An arrangement, such as that which has now been

established in Saskatchewan for the protection of the fur trade, would have appeared absurd to our Leatherstockings of the last century. According to *Cooperative Development*, published by the Department of Cooperation of Saskatchewan, three fur co-operatives have been incorporated in the Province. These are located at Mont Nebo, Weirdale and Kinistino and are organized on a membership fee basis. The membership of the Mont Nebo Fur Co-operative is five trappers, of the Weirdale Fur Co-operative thirteen trappers, and of the Waterhen Marsh Fur Co-operative at Kinistino is fifteen trappers.

These co-operatives have each been given trapping rights on water areas in their district. Through competitive trapping the muskrats and beaver have been depleted far below the number that could be supported. Hence the new arrangement.

The co-operatives, whose memberships are actually made up of the trappers in the area, now have full management of the muskrat and beaver trapping within the boundaries set out for the co-operative. They work out a conservation program which will leave adequate breeding stock to build up the fur population in the areas, and enforce this program through organized patrolling. The members work together in trapping and preparing the pelts for market. The pelts are then sold by the co-operative and the net returns are divided among the members in proportion to the

time they worked for the co-operative during the year.

"There is considerable interest among trappers in the Province in the practical aspects of this type of co-operative enterprise," the publication referred to says, "and groups at Meskanaw, Halvorgate, Calderbank, Mildred, Makwa and Paradise Hill are planning to organize fur co-operatives this year."¹)

Conserve Natural Resources

A Plea for the Woodlot

LATE in the winter a reader of the *Rural New Yorker* addressed to that weekly—not a commercial farm paper of the common type—the following message:

"We were glad to see W. B. T.'s statement on his 'Home Heating Problems' (R. N.-Y. Feb. 7) that it is patriotic to burn wood. We agree: hundreds, yes, thousands of cords of wood are left in our forests to decay, in the shape of tree tops and branches; and many hundreds of dollars are sent out of each tiny town to buy oil or coal, in order to 'keep up with the Jones family.' There are chunk furnaces that will take in big wood, require little attention and keep an even heat day and night. So far there has been no strike in the wood industry, but there has been an unwillingness to pay a living wage to cutters, on the part of the consumer. To us the fumes of coal and oil alone would be the discouraging factor and our wood range hasn't blown up yet. If, in areas where wood could be obtained, it was used as fuel, the oil and coal situation would right itself.

"Some of the children have been having a vacation because their school was out of oil, and this in a little country town where wood is rotting on the ground."

The writer, a resident of Vermont, is a woman. Not long after her communication had appeared in the Eastern farm paper, the author of "Rambling Along at Long Acres," an occasional feature of the *Rural New Yorker*, wrote on the same subject. His remarks are pertinent to more problems of an economic nature than one; what the Rambler writes has a bearing on production and misdirected consumption. But he is no theorist; what he says is the expression of good common sense. Here are his statements:

"There is no special virtue in being old-fashioned. In fact, I sometimes suspect that taking pride in being old-fashioned is a sign of mental stagnation. All of us would like to be ultramodern with all of the very latest gadgets, but I know that very many of you are just like we are. Chiefly for financial reasons, we must do the best we can with what we have. That is the reason why we still have the coal and wood ranges in the kitchen and the big stove in the livingroom. But now

To what extent these co-operatives are organized and controlled by the State, we do not know. We would wish them to be voluntary agencies of mutual aid, an outgrowth of the spirit that caused the Guilds to come into being and made of them champions of civil liberty and the firm backbone and ribs of a social order which has never been surpassed.

listen to this tale. In recent years, many of our neighbors have installed oil burners and thus were ahead of us, yet things haven't turned out so well for them this Winter. Every time the tank is refilled, the price of fuel oil has gone up two cents a gallon, and that is by no means the worst.

"All over the Midwest there is a great scarcity of fuel oil so that many dealers cannot fill their orders; at times there are hundreds of homes which have no oil, and so no heat at all. When the cold winds howl around the corner, I just come in with a big dry chunk, roll it into the big stove, and out comes a wave of heat while I reflect upon the fact that, after all, there is still a heap of satisfaction in being old-fashioned. The farmer with a woodlot is fortunate these days. He will be still more fortunate as time goes by, for the scarcity of fuel oil will grow worse instead of better.

"By the way, I know the long range history of many woodlots and I have noticed that whenever they are pastured, new growth disappears and older trees begin to die."

This latter statement is a timely warning addressed to the owners of wood lots. But pasturing is not the only cause of depletion of this valuable farm asset. A wood lot needs to be cultivated even as an orchard is. The need to do so is all the greater for the fact that our timber resources are being rapidly depleted. The Secretary of Agriculture says in his Report for 1947:

"The present growth of timber is far below the growth potential, and far below our own needs. The rate of saw-timber drain is one and a half times the rate of growth. Unsound cutting practices and losses by fire, insects, and disease are wasting our timber resources. Growth for saw timber should be from 65 to 72 billion board feet annually, or nearly double the present rate. Even with an adequate program, started promptly, it will take many decades to attain this goal.

"Our reserves in the soil and forest banks are being steadily diminished. We are living off our capital."

And leaving to our posterity what—a depleted store of natural resources, the result of a shortsighted economic policy and a prodigality that refused to acknowledge the precept that all natural wealth is the heritage not of one generation but of all succeeding generations of men, in order that they may be able to sustain life properly.

¹) Loc. cit. Regina, April, 1948, p. 2.

Cooperative Enterprise

WITH its recent annual meeting, held in Montreal, the *Cooperative Federee de Quebec*, central marketing and wholesale co-op serving Quebec's farm supply co-operatives, celebrated its Twenty-fifth Anniversary. The *Federee*, owned by 466 local co-operatives with 46,000 members, reported 1947 to have been a record year of business, totalling \$41,900,000.

Since its inception in 1922, the result of a merger of three existing organizations (the *Comptoir Cooperative de Montreal*, the Co-operative Producers of Seed Grain, and the Farmers' Central Co-operative of Quebec), the *Federee* has continually set up new services to answer the needs of its member locals. Among the administrative services provided for them are education, auditing, income tax and insurance.

A member of Interprovincial Co-operatives (owned by co-operative wholesales in Canada), the *Federee* supplies its members with a wide

range of goods, including Co-op milking machines, farm machinery and implements, Co-op tires and tubes, paints and painting equipment, feeds and seeds, fertilizers and insecticides, binder twine and various farm supplies. It markets practically all types of farm products grown or produced by members of the locals. With headquarters in Montreal, the *Federee* operates two packing houses (Quebec and Princeville), cold storage plants at La Sarre and Montreal, a factory which makes butter and cheese boxes at Victoriaville, and other facilities, maintained at various points in the Province.

So far the *Federee* has declared patronage refunds to member locals amounting to nearly two million dollars, including about \$400,000 for 1947. This year the member decided to lend $\frac{3}{4}$ of the patronage refunds to the *Federee* for a period of five years.

Thus the Report, which proves that mutual aid is able to flourish under conditions generally unfavorable to its efforts.

Peoples' Banks

From Small Beginnings

CANADA'S *Revue Desjardins* tells its readers that the first Credit Union organized in North America closed its first business year with assets of \$2,767.64. At the close of the last business year the accumulated resources of the same Credit Union amounted to \$4,000,000 while the number of members had reached 4,500.

The same issue of the official organ of the Quebec Federation of Credit Unions states that on the 31st of August of last year, the *Caisses populaires Desjardins*, federated in the Regional Union of Montreal, had accumulated \$28,000,000! Proof of what the plain people are able to accomplish under able leadership when the cause

is a deserving one. But the following fact should be considered: Both the original founder of the people's bank, the German Raiffeisen and Desjardin in Canada, planted their idea among people not yet contaminated by unbelief and materialism. In Paris and elsewhere, every attempt on the part of workingmen, already infected with the popularized doctrines of the philosophes, to found workshops in the days after the revolution of 1848 failed miserably. Just as did the Utopian Communistic colonies, of which there were so many organized in our country, while the Benedictine foundations of Abbot Boniface Wimmer continue to flourish to our day. Rationalism and materialism do not yield the social cement Christianity does.

Since the family involves so much happiness or misery, wholesome living or otherwise, and exerts such great influence over society, no effort must be spared in bringing it to perfection. Our knowledge of psychology, sociology, physiology, philosophy and our Christian faith must collaborate to bring about a type of family that will be most conducive to the greatest amount of good for the greatest number of people. The home virtues of frankness, sincerity, sympathy, consid-

eration and affection should no longer be confined and applied to members of the family alone, but extended to our neighbors, our compatriots, and our friends in other countries. If the majority of homes are founded on a sound basis and function properly, most of the social problems of our time will dissolve of their own accord and we shall surely find Peace on Earth and Good Will toward Men.

YATKWAN LIANG-CHUANG

SOCIAL REVIEW

Catholic Social Action

IN a number of dioceses of Great Britain the Association of Catholic Trade Unionists is making great strides. In the Brentwood Diocese three branches were formed on two successive Sundays. It was announced Cardinal Griffin would visit the diocese on June 16 to address members of the A.C.T.U.

The movement is also going from strength to strength in Southwark. At a recent meeting of the Diocesan Association the organization of five new branches was announced.

CARDINAL GRIFFIN, Archbishop of Westminster, has called a meeting to be held on the tenth of June, with the intention of inaugurating an Association of Catholic Employers. The organization will, in general, resemble the Association of Catholic Trade Unionists, a large number of which exist in Great Britain.

His Eminence has sent the following letter to all priests in the Archdiocese:

"I feel it would be extremely useful if we were to have an Association of Catholic Employers, run on similar lines to that of the Catholic trade unionists.

"Will you please call a meeting, sometime within the next month, of Catholic employers in your parish who may be interested in the formation of such an association?

"In addition, I should like the parish to appoint an official delegate to attend the meeting and should be glad to have the name and address of the delegate by the end of May."

CATHOLIC delegations from Britain, France, Austria, Holland, Belgium, Italy, Argentine, U.S.A., Spain and Germany met recently at Regensburg (Ratisbonne) under the aegis of the International Institute of Social and Political Science, to discuss the Catholic attitude to the federation of Europe. While there was general agreement that only Christian philosophy could serve as the basis of unity, much of the discussion turned on the practical methods of achieving it.

This conference was the first at which German Catholics had been able to meet Catholics from other countries, to express their own views and to hear news and views from outside.

AGRICULTURAL workers in the Diego Suarez vicariate of Madagascar have been organized by the missionaries into nine trade unions, which have already successfully fought the Government's industrial conscription policy.

Under this policy, workers were sent to districts far from their homes, with the result that the men and their families suffered morally and materially.

The unions have forced the Government to grant immunity to fathers of large families. In addition to the unions, the missionaries have started co-operatives among the workers.

A SYSTEM of hostels is to be opened in Britain, Ireland, France, Spain, Belgium, the Netherlands, Germany and Austria, to accommodate homeless European students. The scheme is part of a plan proposed by *Pax Romana* at a recent meeting in Spa, Belgium, to provide tuition and scholarships for these students, now estimated at 12,000. Students from all over the world attended the Congress. The assembly appealed to delegates to send student representatives to tour the British, American and French zones of Germany this summer.

The Ukrainian delegate, a refugee himself, gave the assembly a picture of the present-day dispersal of students and young people from Eastern Europe. He declared that 2,500 of his fellow-countrymen students were in Germany, 520 in Austria, 60 in Belgium, 633 in Spain, 25 in France, 245 in Britain, 15 in Switzerland, five in the Netherlands, 35 in Italy and 56 in the United States.

CATHOLIC school children of the Diocese of Down and Connor, Eire, who during the past eleven years have by saving their "Sweet Money" during Lent contributed £12,262 to St. Joseph's Babies Rescue Society Building Fund presented the Bishop, Most Rev. Dr. Mageean, with £1,769 for the Fund early in April.

Thanking the children the Bishop said when they celebrated the jubilee of the Diocesan Orphan Society they decided to build a new home for orphan babies as a monument. In twelve years £36,600 had been subscribed to the Fund. When building permits were available they intended to build the new home.

Personalia

OF interest to ethnologists is the information on the death of Mose Bellmard, Chief of the Kaw Indians, of Ponca City, Oklahoma, published in the *Raven Review*, St. Benedict's Abbey, Atchison. A former student of St. Benedict's, class of 1909, the deceased served as another symbol linking the college of today with those pioneer Benedictines who on foot or horseback carried the faith across the prairies almost one

hundred years ago. Chief Bellmard died in the Veterans' Hospital, Wichita, Kans., where he had lain ill for a whole year. He was an infantry lieutenant with overseas' duty in World War I. His health had been impaired by the effects of gas to which he had been subjected while in service.

For twenty years the Kaw Indians recognized him as their chief. His duties as chief were more honorary than actual. But Federal law on the rights of Indians now requires that a tribal council conduct the business of each tribe.

tween the candidates in exact ratio with the popular vote.

As an illustration of how inaccurately our present system reflects the popular will, the Judiciary Committee points out that in the election of 1944 Roosevelt received 25,602,505 votes, while Dewey received 22,006,279 votes. However, Roosevelt was given 432 electoral votes to 99 for Dewey. Under the proposed plan Roosevelt would have received 300 electoral votes, with 223 going to Dewey.

Interstate Cooperation in Education

FIFTEEN Southern States are planning to establish jointly operated regional colleges. The special committee on education for the Southern Governors' Conference advocates this plan as a method of providing improved higher educational facilities for both white and Negro citizens. The colleges probably will be managed by a board of control composed of three members from each State. Costs will be borne on a population basis. Meharry Medical College of Nashville may be the first institution thus managed.

Governor Caldwell of Florida, chairman of the education committee, has emphasized that the regional system is intended primarily to provide good educational facilities in states not financially able to maintain them independently.

Abolition of Presidential Electors

AS is well known, the framers of the Constitution never intended that the people themselves should choose the President. So they adopted a plan under which people should vote for Presidential Electors, who in their unfettered discretion were to select the person they deemed best qualified to hold the highest office in the gift of the Nation. But the plan has not worked out as intended, and a constitutional amendment is necessary if the people are to be allowed to vote direct for President. On March 25 the House committee on the judiciary unanimously approved the proposed constitutional amendment in this connection, sponsored by Congressman Ed Gossett, of Texas.

Under the plan outlined in this proposal the Electoral College would be abolished. But each State would still have the same number of electoral votes as at present. The people would vote direct for President and Vice President, and the electoral vote of each State would be divided be-

Education

AN extensive sample survey by questionnaire of audiences recently compiled by Gordon Rattray Taylor for one of the largest independent cinema circuits, attended by some 500,000 people every week, throws a terrifying light on the educational deficiencies of those who queue up outside Britain's 4,000 cinemas. "Was it unreasonable to expect that adult film-goers would be able to spell the more straightforward Christian names?" Mr. Taylor asks. And the result: John was repeatedly spelt Jhon, Katharine appeared as Kathreen, Robert as Roburt and George as Gorge. One man (age group 25-34) wrote "Gerage Sanders," and on the next line "Geroge Forby," thus misspelling the same name two ways consecutively. Surnames were equally baffling (Robert Taler was a common variant), while the more complicated names produced countless variations, some unrecognizable (e.g., Greeter Garboo, Ingram Bergem, Doref Lormore, Jhirra Holduck and Laural Bascall). And more proofs of ignorance of the same kind.

These misspellings indicate an extremely poor visual memory. It seems that, although stars' names are presented visually on countless posters and trailers, nevertheless for many people the name remains something purely phonetic. Educationists, who today tend to rely increasingly upon visual education aids, could afford to ponder this fact. Can visual memory be trained? If not, perhaps we should sort children into visual and auditory types, and adapt teaching methods accordingly.

Alcoholism

WISCONSIN will soon establish its first State Supported Clinic for alcoholics. According to information issued by the American Public Welfare Association, legislation to provide similar facilities is being considered in several other States.

In Connecticut clinics for alcoholics were established by Yale in 1944 and now are operated by the State.

Criminology

IN his message, addressed to the fourth annual conference of the Liverpool and Area Discharged Prisoners' Aid Society, held at Bangor, Archbishop Downey, Liverpool, wrote: "It has been well said that every society gets the criminals it deserves, and consequently it is for society to see that its citizens do not grow up with anti-social tendencies. Psychologists now are pretty well agreed that the category of born criminals is a very small one and that most criminals are not born, but made by the sum total of impinging forces on their characters, especially of heredity, environment and education.

"Anything which tends to remedy defects in these factors," the Archbishop added, "is to be encouraged in bringing about a more wholesome state of society; and possibly religion is the most powerful and practical aid, since it provides at once motive and stimulation, to say nothing of the grace of God..."

Strikes

THIS year's violent clashes between management and labor in the sugar industry in Trinidad and in the neighboring islands of St. Kitts and Antigua have turned people to think still more seriously of the need to remove the causes of class warfare. According to the *Catholic News* of Port of Spain, the best of all means for doing this would be to unify the interests of management and labor by cooperative ownership. However, cooperative ownership of sugar factories and sugar estates has hardly yet caught the popular imagination, but if the sugar industry is to survive, it is bound to come.

The private industrialist cannot be too proud of his efficiency in the production of sugar, the paper continues. Even in the best of times, as at present, wages have always been low. His failure to rotate his crops, his refusal to grow anything but sugar, has steadily reduced fertility. Sugar in rotation with food crops to be consumed by the producers would be a much more sensible arrangement.

Profits

AN analysis, published by the Department of Commerce, points out that of the twenty-eight billions of profits scheduled by corporations, federal and state income taxes take \$11.2 billions; about \$6.2 billions are paid out in dividends, leaving \$10.6 billions of retained earnings. The Department says, and we quote "The \$10.6 billions of retained earnings seem very large until we discover that this amount is utterly

inadequate to finance the current expansion..." Their data indicates that business expenditures for producers' equipment and industrial and business construction have been running at an annual rate between \$20 and \$25 billions.

Despite the sharp increase in profits over prewar figures, corporate business has had to go out and borrow money and sell new capital issues amounting to billions of dollars. Corporate cash on hand has been falling at approximately the rate of five billions a year. The Department adds this observation to its findings: "In the light of these statistics, it is impossible to understand what can be behind the demand of labor leaders for a third round of wage increases from business."

Curbing Labor Unions

THE United States Labor Department's "Annual Digest of State and Federal Legislation," shows that during 1947 Laws Restricting Union Activities were passed in thirty States, and anti-closed shop laws in fourteen. Restrictions were also placed on use of secondary boycotts and picketing.

A number of states enacted special legislation to regulate labor relations in public utilities.

Minimum Wage

OREGON has revised two of its minimum-wage orders, public housekeeping and mercantile, increasing the minimum hourly rate for experienced women and minors in these industries from 40 to 65 cents. This represents an increase of 62½ per cent over the minimum rate established for these workers in 1944.

The revised mercantile order reduces the learning period from six months to 400 hours and increases the minimum rate for learners from 35 to 50 cents an hour. The new public housekeeping order retains the provisions of the earlier order as to (1) the requirement of a permit before hiring persons as learners and (2) the 400-hour learning period. This order sets a minimum hourly rate of 40 cents for the first half of this learning period and 50 cents for the second half (rates had been 28 and 33 cents, respectively).

Artificial Fertilizers

FACTORIES for the manufacture of fertilizer are springing up all the way from Illinois to California. Until comparatively recent years the big bulk of commercial fertilizer in this country has been used on the farms of the East and South.

During the pre-war period our annual production averaged about 7,350,000 tons. Last year the figure rose to 16,500,000 tons, and indications are that this year it may reach 18,000,000 tons.

HISTORICAL STUDIES AND NOTES

THE INDIANS OF NORTH AMERICA

By the
REV. FRANCIS PIERZ,
Catholic Missionary

Translated from the German by
FR. EUGENE HAGEDORN, O.F.M.

XIV

ALTHOUGH the Catholic religion is despised by hostile religious parties and though the Church of Christ is persecuted, nevertheless magnanimous Catholic Christians never take revenge by retaliating, but meet such only with patience, charity and prayer. Of thousands of others I will adduce here merely a single well known example: About ten years ago, (i.e. about 1844), when the Protestants saw with anger the beautiful progress of our faith and its spread over the United States, some of their evil bands resolved by a violent stroke of revolution to burn all Catholic churches and houses in Philadelphia and to demolish them and to expel or strangle all Catholics. After hands had already been put to the work of hell, several Catholics met in groups, to deliberate what was to be done in these days of emergency. The worthy Bishop, at the risk of his life, hastened to the mass meeting of the Catholic people and cried out to Catholics: "Only no use of arms, no taking of revenge; for it is better that all our churches and houses burn down than that the blood of a single human being be shed by Catholic hands." This conduct of the worthy man had such good effect on the riots that the persecution, after the burning of two churches, ended at once. The Catholics obeyed his orders and took no other revenge on their opponents than, at their own expense, to erect a beautiful new church within three days and on the fourth day already the Most Holy Sacrifice of the Mass was celebrated in it for the benefit of their enemies. God, however, also gave hints which side incurred His pleasure or displeasure; for the gilded eye with the inscription: "*God sees*" in the niche above St. Augustine's Church remained uninjured by the fire, while all the rest of the church burned down. The result of all this was that the Catholics, by conversion and immigration, so increased locally that instead of two burned churches there are now around eleven new Catholic churches in Philadelphia and its immediate vicinity, in which pious

Christians worship undisturbed the Almighty Creator of heaven and earth. In like manner ended all the remaining acts of mob violence which Protestants have undertaken so far against the Catholic Church in the United States of North America. They turned out to their own anger and disgrace, but always accrued to the advantage and the honor of the Catholic Church.

Who does not see in these stories the blessing of God and the truth of religion on the Catholic side and the beautiful fruits of the true faith in the Catholic Christians; in the Protestants, however, only human passions and the lack of good religious training and nobility of heart?

After we have viewed the conduct of the good Catholic in all the relations of his life, in comparison with the Protestant, let us, finally, consider him on his death-bed at the end of his life, as contrasted with the death of a Protestant.¹⁾

When a person on his death-bed becomes aware that the course of his life is run and sees the judgment of God and eternity already before his eyes, he is seized with such anxiety and terror that he stands in need of a powerful consolation and of supernatural help, to render which no one save only the Catholic Church through her priests is able to provide sufficiently, because she alone is endowed with all the powerful motives of consolation, the aids of graces of salvation for securing to the dying a safe journey to eternity.

The sick Catholic calls in a priest of the Church, to whom he contritely confesses his sins and from whom he receives absolution, which brings him genuine peace of conscience and much comfort of soul, because he confidently trusts in the words of Christ, which He has spoken to the Apostles and to all priests, their lawful successors: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them"—(John 20; 22, 23). The sick Protestant does not enjoy this consolation, because he gives no credence to the plain words of the Bible and the dispensation of God investing the priest with power in the name of God to forgive sins in confession to a contrite penitent; hence, he dies in his qualms of conscience and in terror of sin.

When a Catholic perceives that his sickness grows more alarming, the priest administers to

1) Fr. Pierz' somewhat harsh opinion of American Protestants should be considered in the light of historic events. The recollection of the numerous destructions and atrocities committed by non-Catholics in Know-Nothing days influenced the attitude of this fiery Slovenian pioneer in the wilderness.

him another consolation of his Faith, the anointing of the sick, the Sacrament of Extreme Unction, which Christ the Lord has instituted for the special comfort of the sick, as is written in the Bible (St. James. 5, 14-15): "Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Father (15). And the prayer of faith shall save the sick man, and if he be in sins they shall be forgiven him." In consequence, the Christian having the true faith is assured in the word of God, that in case he forgot in the course of his life to confess some sins or his penance was somewhat deficient, that by this sacrament all sins are wiped out of his soul and all other deficiencies are supplied.

The dying Protestant lacks also this comfort, because he disbelieves the quoted Words of the Bible and, therefore, does not make use of the grace of Christ unto his salvation and the consolation of faith.

Before the soul of the sick Catholic departs this temporal life for life eternal, the priest also administers to him the Viaticum, the Living Bread from Heaven, with all the treasure of His graces, merited by His death on the Cross, as a pledge of his happiness after death, in accordance with Christ's personal assurance: "My flesh is meat (food) indeed, and My blood is drink, indeed. He who eats My flesh and drinks My blood, has life eternal and I shall raise him up on the last day" (St. John VI. 55, 56).

The sick Catholic, having been most closely united with Christ in Holy Communion and having thus become a partaker of the divine nature, has no more cause to fear death, for he has been assured of everlasting life by the mouth of Christ Himself, and he, therefore, wishes to die rather than to live, in order to be with Christ in Heaven and says with the aged Israelite priest Simeon: "Now, O Lord, dismiss Thy servant in peace," (Luke II, 29) after I have received my Savior."

The poor Protestant cannot have such consolation, because he does not believe in the Real Presence of Christ in the Most Holy Sacrament of the Altar and cannot partake of it. But when the perspiration of death and the difficult breathing announce to the sick Catholic the imminent departure into eternity, the priest imparts the Papal Blessing with the plenary indulgence whereupon his soul in angelic purity, joyous and strong, can depart from its body.

Finally, the priest in the Litany of all the Saints for the Dying invokes the saints of Heaven for

their protection and intercession, recommends the departed soul to God and the angels, that they may carry the soul before God's merciful countenance, where it will enjoy eternal rest with God in heavenly glory.

A dying Protestant cannot enjoy such a consolation, because in his religion there are no priests who are endowed with such power, except only in the Catholic Church. The lay minister cannot at all help the dying man, cannot bestow sufficient consolation, because he has not in his power the means of a good death, which the Catholic priest possesses.

Now, in conclusion I call upon all the readers of this little treatise, whatever religion they may profess, judge for yourselves and from the comparison laid before you, of both religions and the practical results which today's church history of the United States presents to our view, rationally to draw the conclusion, which religion at the present day makes greater progress in North America and prevails with the impartial public and enjoys the esteem of public opinion. I believe that every one of sound reason and of an impartial mind, must agree with me that only the Christian Catholic religion, which, despite grim persecution, spreads so rapidly in North America and increases daily, producing the joyful fruits of Christian education and noble formation of man and which enjoys so many proofs of divine pleasure and so many miraculous signs of heavenly protection in its own favor, is the only true religion founded by Christ for the salvation of men, which every one should willingly accept and firmly believe in, heartily love and practically live up to, in order to be happy on earth and to be saved in Heaven. Hence I wish that all men live and die, like myself, in the only-saving Christian Catholic faith, in order, one day, to live forever in Heaven and to praise God the Father, the Son and the Holy Ghost. Amen!

SUPPLEMENT

A Short Description of the Minnesota Territory [A. D. 1855]

As long as the lands situated on the Upper Mississippi River, which are now called the "Territory of Minnesota," were in possession of the savage Indians, who used them merely for hunting and fishing, they were known to few white men and of advantage to fur traders alone. But once the American Government had by treaty purchased from the Indians these beautiful lands, which are very suitable for agriculture and other

industrial purposes, and had set them aside for settlement by the whites, Minnesota is accorded in all North America very sympathetic praise and arouses in some the desire and the resolution to settle in this territory.

Under date of March 4th, (1853 or 1854), I have already, in a brief appeal, in the *Wahrheitsfreund* [of Cincinnati, Ohio,] addressed to the Germans, stated that Minnesota would be the most suitable place for settlement by them, where they could obtain, in a very short time, the most beautiful farms. Thereupon more than fifty families immigrated into the most lovely region of my mission on the Sauk River, and now enjoy most comfortably the very best land claims in the world you could wish for. Because I learn, however, from many German letters, how eager are the Germans to know: "Where Minnesota is situated?" "What kind of soil this region has?" "Whether beside beautiful prairies it has also beautiful woodlands?" "Whether it has good water in abundance?" "Which are the biggest rivers and lakes?" "Of what kind are the climate and the air in Minnesota?" "What fruits does the territory produce and in what products does it abound?" "What advantages and sources of gain does Minnesota open to the white settlers?" "Whether the white settlers have nothing to fear on the part of the Indians?", therefore these and several other questions induce me to satisfy the curiosity of the Germans by writing a short description of the new Minnesota Territory and to add it as an Appendix to the preceding Indian Statistics for their information.

Where is Minnesota Situated and How Large Is It?

The land is situated between the 12th and 49th degree of north latitude,²⁾ and was recently purchased by the American Government from the Indians. It is bound on the North by the English Territorial Dominion; on the East, by Lake Superior and Wisconsin; on the South, by the State of Iowa; and on the West, by the Missouri River. It is named "Minnesota Territory" (Indian for "Troubled Waters"). This Territory contains an area of 160,000 square miles or 106 million acres. On March 3, 1849, (by Act of Congress in Washington) it was declared and at the same time organized as an independent territory and will be organized as a formal State as soon as it will number 50,000 white inhabitants.

²⁾ The boundaries have since been modified—now between 42° 30' and 49°.

Of What Quality Is the Soil of Minnesota?

The Territory of Minnesota—as it was called by the Sioux Indians on account of the St. Peter River—although elevated 2,000 feet above sea level, lacks, nevertheless, high mountains. It is almost entirely level and flat, a region with a few hills, sloping alternately, yet highly romantic. About three-fifths of the land consist of lush grass, prairies, and two-fifths of beautiful woods, mostly so arranged that pasture land and bush land alternate. Neither the one nor the other is lacking, so that there are many thousand locations suitable for the making of most beautiful farms. Here are found more than one thousand prairies (dry pasture lands) of various sizes from one, five, ten, to forty miles long, one to ten miles wide, most of which are overgrown with luxuriant grass and are excellently adapted to agriculture. Other prairies, however, because of their large area, or because of sandlike soil, are suitable for agriculture; hence, because of lack of wood and lesser production of cereals, will remain for many years free pasture for cattle. There are, however, also in this territory a multitude of extensive forest prairies (good pasture land), so beautifully overgrown with shady oaks and other forest trees, so that the grass forest, extending several miles, appear like a pleasant English park or artificially laid-out avenue, where in summer the numerous herds of stock can browse in the shade. But more than half of the pastures have such an excellent black soil, so well mixed with loam and a very fat humus, produced by a thousand years of decayed vegetation, that in consequence it is so suitable for garden and field crops that hardly anything better can be found in the world, which will so abundantly repay the labor of the industrious farmer.

What Kinds of Woods Does Minnesota Furnish?

In some romantic regions the wanderer must admire the lovely meadows decked with odoriferous flowers and bordered by the most attractive forest groups of the most varied wild trees. In most places oak trees are predominant in the grass. In fall the prolific acorns furnish an abundant supply of food for fattening pigs. In dense forests the sugar maples are the majority, where one may put up the most lucrative sugaries and enjoy the richest of sugar production. In the fat loam soil big linden trees take first rank. In sandy woods, however, one sees great multitudes of fir trees especially in the northern regions, which supply the best timber and lumber in inexhausti-

ble quantities. This can be floated down the Mississippi River and on other rivers to the mills and building sites at a trifling cost. The wet forest soils, however, are densely grown with thin, long trees so-called fencewood. Thus in Minnesota the farmer seldom lacks useful wood, whatever kind he may wish.

Is There Much Good Water In Minnesota?

No territory in the United States, and I believe, anywhere in the world, is so well provided with good water as is Minnesota. Looking only at the map of this territory, you will wonder, how the land, blessed with all advantages, is crossed by rivers and sown with lakes filled with fish and the best pure water, which comfortably refreshes men and beasts, renews the air, sprays plants and trees with fertilizing moisture and promotes a luxuriant vegetation. However, I can assure my readers, that not one half of the rivers of this beautiful territory and hardly one third of the lakes have been charted on the maps. In addition, one finds in very many places ice-cold springs for refreshment, and in case some farmer should not have water near his door, he can at least in a few days, without much toil, dig a well and find water at a depth of eight to twelve feet. Hence, the new settlers need not fear lack of water.

Which Are the Principal Rivers in Minnesota?

The greatest and most remarkable river of this territory is the Mississippi (correctly written *Mek-side*, from the Indian *Mechi*, big, and *sibi*, river, i.e., Big River). It has its source in Lake Itaska and it has a course of 2700 miles from source to mouth. It is navigable as far as St. Paul. After a course of eight miles it again receives smaller steamers as far as Sauk Rapids, a distance of 76 miles, and, if a few more rapids could be circumvented, it would be navigable for more than 300 additional miles. Tributary rivers, which in this Territory flow into the Mississippi are: The St. Peter River, 450 miles; the St. Croix River, 350, and the Crow River, 250 miles long. The first is navigable for 130 miles; the second, for 80 miles for steamers; and the third can be navigated for small boats and Indian canoes only. More than one hundred other rivers, named and nameless, and smaller rivers flow into the Mississippi and in spring, or after copious rains, swell the River six to twelve feet.

The Missouri is the second main stream of Minnesota Territory. It rises in the Rocky Mountains, and after receiving more than 80 tributary rivers,

and after an 800 mile course, it empties into the Mississippi not far from St. Louis, Mo. The third very important river of Minnesota is the Red River, which has its source in several springs in Northern Minnesota and after it has absorbed more than 150 other rivers [and creeks], empties into Hudson Bay. At the time of great downpours, this river, by rising rapidly and to great heights, often causes much devastation in the extremely romantic valley through which it flows, that it ravages not only the fields and gardens, but also carries off all houses and barns, and even drowns men and beasts, unless they save themselves by speedy flight. To give an idea of this, let me tell you just one case I have from several trustworthy witnesses. About twenty years ago, after an inundation, people found a drowned buffalo cow three fathoms (eighteen feet) high on a tree. For this reason, the extremely rich and fertile valley is little adapted to agriculture and is available for pasture land only.

A fourth river, the St. Louis River, is very famous on account of its rich mineral contents. It rises in the Northern part of Minnesota and flows into Lake Superior. The distance from its mouth, as far as Fond du Lac village, is navigable for steamers for 20 miles only. For the rest, it is full of rapids, which are very suitable for grist mills or sawmills. On its banks I saw many fine slate strata, from which large quantities of roof slabs for covering buildings could be gained. In some places I also found large coal deposits. Besides, under the rapids many pieces of lead, copper and silver are found. The forests adjoining the river are full of excellent timber. Hence, besides exploiting the rich ores, profitable lumbering can be looked for.

(To be concluded)

There has recently been discovered in the collections of the American Catholic Historical Society of Philadelphia, a German Catholic prayer-book, published at Allentown, Pa., in 1812. The title page reveals the nature of the contents: Ein Katholisches/Morgen und Abend/Gebet/mit/einigen auserwählten / Gesängen. Stadt Northampton. Allentown. /Gedruckt bei Carl E. Hutter. / 1812.

It is a slim book of only 42 pages, measuring 9.3 x 16 cm. The copy is in the original paper covers. The title is not listed in Parson's "Early Catholic Americana."

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All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

DISPLACED PERSONS ADMISSION ACT

It appeared about the middle of May that the House Committee in charge of the Bill, intended to authorize the admission to our country of displaced persons now in European concentration camps, was unwilling to report the bill out, "because of feeling there are insufficient favorable votes" to assure its adoption. Therefore the National Catholic Resettlement Council of Displaced Persons called upon those favorable to this humanitarian plan to request Congressmen to help put the bill on the calendar to secure action.

The President of the Central Verein, Mr. Albert J. Sattler, responded to the appeal by addressing to our members a communication, dated May 13, asking them to communicate to their Congressmen the request to grant the measure any assistance in their power. The outcome of these efforts is uncertain as we go to press with the June issue of *SJR*.

Let us say that the bill is known as H.R. 6396. A full account of the various aspects of the problem those unfortunate people, known as displaced persons, represent, is contained in the Report of the Committee of the Judiciary, pursuant to Senate Resolution 137. Those interested should apply to a senator from their State, or to the Chairman of the Sub-committee, Senator Chapman Revercomb of West Virginia, for a copy of this valuable document. It has for a title, "Displaced Persons in Europe, Senate Report, No. 950." The House report (to accompany H.R. 6396) should be consulted in conjunction with this report. It is published as House of Representatives Report, No. 1854.

The Hierarchy of our country has been particularly active in the interest of the Displaced Persons, none of whom may dare to return to their native countries for fear of the dire results that befall those who, at any time, oppose communistic rule. Many hundreds of thousands of them are today interned in Germany, Austria, or Italy, while some are at liberty. According to the House Report referred to, 60 or 65 per cent of these unfortunate people are Catholics, 23 per cent Jews, 10 to 12 per cent Protestants, and 8 to 10 per cent Greek Orthodox. Racially, they are grouped as follows: Poles, Jews, Baltics, Ukrainians, Russians, with a lesser number of Rumanians, Hungarians, Bulgarians, etc. The largest number of them are Poles; they make up 31 per cent of the entire number—611,071. This figure does not include the displaced persons out of camp, of whom there are 225,918.

As the Report states: "The American viewpoint is that it is against American tradition to compel these persons to return against their will to areas under governments whose political and economic systems they are unwilling to accept." Therefore the question: What is to become of these people? The only alternative other than repatriation is resettlement in various countries willing to accept them. To make this possible with us is the intention of the bill referred to.

According to various congressional committees, who visited the Displaced Persons' Camp in Europe, these people should prove acceptable immigrants. The majority of them are said to be physically qualified to do manual labor.

Voices Out of the Night of Despair

ONE part of the Rockefeller Foundation's review of its activities in 1947, by Mr. Raymond Fosdick, President of the Foundation, has to do with "The Problem of Germany." This chapter is based on the observations of Professor Robert J. Havighurst, of the faculty of the University of Chicago, who was sent to Europe by the Foundation to investigate the present situation in Germany in relation to universities, primary or secondary schools, youth problems and policies, teachers' training, contacts with the outside world, and so on. "The first vivid and startling impression which the visitor receives," the report states, "is the extent of the poverty of Germany. An American has great difficulty in understanding a German today, for he lives at one end of the scale of plenty, while the German lives at the other end. To the German, hunger is a constant companion. Not until his standard of living is raised again to a decent level can the German possibly contribute to the creation of a peaceful, democratic society."

Continuing, the writer states: "Equally difficult for an American to grasp is the sense of utter isolation which affects many men of good will in Germany—men who suffered but survived in Nazi concentration camps, and others who were passively resistant to Nazism. These people now are taking the lead in the attempt to bring Germany back into the family of nations. Since 1933, however, they have been so completely divorced not only from the rest of the world, but also from their fellow men in Germany, that they have come to wonder whether there is any reality outside of the terror and ruin they have known in their own country."

This sentence explains why the letters of acknowledgment received by the Bureau in many cases express deeply felt gratitude for the understanding and charity conveyed to the writers by the food and goods packages sent them.

"We thank you from the depths of our hearts for your assistance which has granted us new courage. But we thank you before all that you have restored our faith in Christian charity. The joy in our hearts and the tears we shed on the day when the information reached us we were to receive three packages, may convey to you our thanks. We feel impelled to look at the articles again and again, otherwise we might believe we were deceiving ourselves. You have sent us things our children have never in their lives seen." Thus run statements in a letter addressed to the Bureau by a family particularly recommended to us because of their extreme neediness.

"The proof of your good will towards us," Sr. M. Dolorosa, Superior of a charitable institution, writes, "does not alone grant us material aid but repeatedly throws a ray of hope into the misery which our people are suffering and the end of which is not yet. Yes, of late the signs of new and greater trials have multiplied. May Our Lord help all men of good will and bless their efforts."

In the May issue of *Folia Cleri*, of the Diocese of Fargo, Most Rev. Leo F. Dworschak, Auxiliary Bishop,

relates what Bishop Muench has written about the many refugee priests who are coming into Germany destitute, not infrequently in rags.

"By special arrangement, the Bishop," so the account continues, "is able to convert Mass stipends into clothing, but to do this he is anxious to receive as many of our surplus Mass intentions as possible. Therefore, priests of the Diocese of Fargo are requested to send surplus intentions to the Chancery office at Fargo for recording and transmission to Bishop Muench."

The need spoken of is great; the Bureau has a letter from a priest asking for a hat, because the one he has worn for years is by this time truly dilapidated.

A package of knitting wool sent to St. Catherine's Home for Children, at Berlin, has proven more welcome even than we had anticipated. "We are helplessly facing the following situation," the Prioress writes. "Several hundred of our children of school age, who attend the municipal schools, have no stockings. Our girl groups would gladly knit diligently also for the boys if it were possible for us to obtain knitting wool of any kind."

To her request for such material Prioress Pulcheria adds the following remarks: "Let me hope that my request may not appear to you immodest, but the terrible poverty and the complete lack of stockings impels me to express this request."

The institution harbors no less than 400 children. What this means at the present time in a country where not only food and clothing are lacking, but also such things as soap, buttons, shoe laces, fathers and mothers of small families even should be able to realize.

"Just in time for Whitsunday," the pastor of Koblenz-Ehrenbreitstein on the Rhein writes, "the three packages of cotton goods arrived. Therefore, let me thank you again for the CARE food package and the three packages of white goods. It is indeed an efficient help, and our children appreciate this great good fortune, to be permitted to wear a whole and good dress."

The writer continues with a description of the festive occasion which, he tells us, was of a particularly solemn nature and participated in by an unusually large number of parishioners, some of whom had not been seen in church for some time back.

From St. Joseph's Hospital at Altenhundem in Westphalia, the Sister Superior writes us: "Today we again experienced the joy your kindness provided for us in the shape of a CARE package. The consignment contained knitting wool, and needles for knitting, crocheting and mending, also thread, etc. It was a particular pleasure for us that all these minor necessities were provided, a number of which are not, in fact, to be had in Germany today."

An impressively brief note states: "We are three children, ten, twelve, and thirteen years of age. Our father was killed in the war. Our mother has contracted tuberculosis of the lungs, and we are always hungry."

To this communication, signed by the three children, the pastor of a Berlin parish has added the following

recommendation: "This family is recommended most earnestly to the charity of American benefactors."

To an acknowledgment of receipt of three CARE food packages, Sister Eremita, Superior of St. Elizabeth's Hospital at Barßell in Oldenburg, added the following postscriptum: "After this letter had been written, I received your fourth package, containing soap. This is an extraordinary gift. Many thanks!"

Having acknowledged receipt of a Food Package, a mother writing from Ignolstadt in Bavaria, remarks: "I am writing at once to the father, a prisoner of war, in order that he may experience some joy and that his worry for us may not be quite so great."

NCWU's Infant Clothing Campaign

A COMMENDABLE work of charity, which has involved serious efforts and many sacrifices on the part of the members of the National Catholic Women's Union, is the European Infant Clothing Campaign, inaugurated at the Chicago Convention in August of last year. The drive for clothing intended to meet in some measure the dire need among mothers in the larger cities of Germany is in recent months reaching its fulfillment. Thus far two shipments of goods have gone forward to Bremen. The last consisted of 31 cases, 13 bags and 91 bales of clothing and other articles needed for infants. War Relief Services, NCWC, which furnishes transportation, reported the last consignment to have had an approximate value of \$27,560. The gross weight was 14,139 pounds and the net weight 11,956 pounds.

Up to the beginning of May, members and organizations of the NCWU and their friends in 19 states had contributed to the Infants' Clothing Campaign a total of 184,073 articles. Cash donations also amounted to a considerable sum. Mrs. Mary Filser Lohr, honorary President of the NCWU and Chairman of the Clothing Campaign, states, in a round letter addressed to the officers and members of the CCVA, that the goal the NCWU had set at the Chicago Convention was one million pieces.

This drive should enjoy the active support also of organizations affiliated with the CV. It is just such works of Catholic social charity will prevent the spread of Communism in western Europe. Moreover, the proponents of birth control who are endeavoring to propagate their corrupt ideas also in Germany will be denied a hearing if mothers of infants can be provided with clothing for their babies.

Index to Volume 40

DUE largely to the shortage of labor and paper publication of the Index for volume 40 of *SJR* has been delayed. However, it will be ready for distribution sometime this month.

Libraries and other institutions who have heretofore received the Index will be sent their copies without delay. Others desiring the Index are asked to address a request to the Bureau, unless they have already done so.

Relief Packages for Institutions

IN the February issue of *SJR* we published, on the inside front cover, a list of addresses of the *Caritasverbände* (Charity Bureaus) in all the zones of occupied Germany. These are the official units of diocesan charity corresponding to the units of Catholic Charities established in all the dioceses of our country. Publication of this list was suggested by Most Rev. A. J. Muench, Apostolic Visitor in Germany.

As far as is known, the New York Branch of the NCWU is the only unit of our men's and women's organizations which has so far followed the suggestion, to send gift packages to these institutions for charity's sake. At the April meeting of that organization an acknowledgment for ten food parcels, forwarded to a Branch of the *Caritasverband* in Germany, was read to the meeting.

In spite of the assistance that will gradually accrue to the countries of western Europe through the European Recovery Plan, recently adopted by our government, it is thought that from eighteen months to two years will elapse before the effects of social and economic rehabilitation will enable the people in Central Europe to help themselves effectively. In the meantime let us not ignore the appeals that come to our country from people who lack the very necessities of life. We must continue to play the good Samaritan, grateful that we live in a land of comparative abundance for all.

In Good Old American Style

GENERALLY speaking, the American people have proven themselves a generous people, open-handed whenever their sympathies were aroused. Our politicians did not live up to this record when they were informed that the German people were starving because of last year's crop failure. They had not the courage to face the criticism of those who believe all Germans have deserved the fate that bears so heavily on their nation.

It is otherwise with Americans in Germany. They do what they can to help deserving people. Thus a group of Americans in Berlin organized what is known as the "Schornsteinfeger Club" at Berlin last winter, i.e., when conditions were at their worst. Its record is one the men and women responsible for founding the organization—of which General Clay is, by the way, a member—may be proud of. According to the *Schornsteinfeger News*, a copy of which has just reached us, the Club has to its credit, among others, these achievements, as of May, 1948:

"Collected more than 20,000 items of usable clothing, which have been distributed through American and German accredited welfare agencies. The clothing has been given to worthy, needy persons after careful investigation by responsible investigators.

"Given substantial quantities of baby clothing to 'Orphans, Inc.', an organization headed by Mrs. C. F. Huebner, wife of the EUCOM Deputy Commander.

"Provided food for former German PW's who have been returned to their homes in a deplorable physical condition from Soviet labor camps.

"Made the following contributions to German wel-

fare agencies: Red Cross in the US Sector of Berlin, 10,000 marks; Evang. Hilfswerk, Berlin W 15, 10,000 marks; Caritas-Verband, Berlin W 15, 10,000 marks; Juedische Gemeinde, Berlin N 4, 10,000 marks; Red Cross in the British Sector of Berlin, 10,000 marks; Arbeitsgemeinschaft of Red Cross in Germany, Munich, 10,000 marks; Bayerisch. Staatskommissariat f. rassisch, religioes und politisch Verfolgte, Munich, 10,000 marks; Berliner Kuenstlerhilfe f. entlassene Kriegsgefangene, Berlin-Wilmersdorf, Konstanzer Strasse 30, 5,000 marks; Arbeitsgemeinschaft vom Roten Kreuz in Deutschland, Hamburg, 10,000 marks; Badisches Rotes Kreuz Freiburg i. Breisgau, 10,000 marks; Central Jewish Committee, Luebeck, 10,000 marks; Heilsarmee, 10,000 marks; Helene Mikoleitczek, Berlin C, Fischer Str. No. 32, for her 80th birthday, 500 marks; Zentralbureau des Hilfswerkes der Evangelischen Kirchen in Deutschland, Stuttgart S., 5,000 marks; Deutscher Caritas-Verband Freiburg i. Br., 5,000 marks; Mr. Adiberndt, Vorsitzender der Juedischen Gemeinde in der franzoesischen Besatzungszone, Koblenz, 5,000 marks.

"Collected a total of 150,000 marks."

The membership consists of more than 10,000 Germans and 2,000 Americans, all of whom have contributed money, food, and clothing to the cause represented by this group. Total expense charged against the "Schornsteinfeger Club," since its inception, has now mounted to the staggering sum of 40 (forty) pfenning, i.e., 4 (four) cents in U. S. currency! All expense has been paid through German and U. S. Friends of the Club, the *News* reports.

Commemorate Issuance of "Rerum Novarum"

THE members of the Cath. Central Verein should do all in their power to sustain and foster in their organizations a knowledge of the glorious history and traditions of our federation, the oldest national organization of Catholic laymen in America. Influenced by human weakness, lack of time, but especially by the materialistic and secular spirit of the day, we have to a great extent allowed the glorious examples of our forefathers, particularly their deeds of charity and Catholic action, to be buried in the sands of time. Today, when Christian civilization is threatened by destruction all over the world, we have a duty to proclaim from the housetops, as it were, the principles of our Faith and of our organization, the CCVA.

The Philadelphia District of the CCVA has been among the foremost units of the national organization to promote in the local community a program of an educational and cultural nature. Recently, on May 14, the Philadelphia organization sponsored a lecture intended to commemorate the Fifty-seventh Anniversary of the publication of Pope Leo XIII's Encyclical *Rerum Novarum*. The speaker of the occasion was the Rev. Thomas J. Furphy, O.S.F.S., a member of the faculty of Northside Catholic High School, Philadelphia. Invitations were extended to the National Problems classes of local high schools and academies to be represented at the meeting.

On April 18, the Philadelphia District commemorated the Ninety-third Anniversary of the founding of the Cath. Central Verein of America. The speaker on this occasion was Rev. F. X. Roth, O.S.A., who discussed the timely subject: "Questions of Morality in Modern Warfare."

Mr. Charles F. Gerhard is President of the Philadelphia District.

Convention Calendar

Cath. Central Verein and Nat. Cath. Women's Union, National Convention, August 21-25, Milwaukee, Wisconsin.

CV and NCWU of Connecticut, June 4-6, Hartford.

Catholic State League and NCWU of Texas, July 13-15, Weimar.

CV and NCWU of Pennsylvania, July 24-27, Philadelphia.

Catholic League and NCWU of Wisconsin, Milwaukee (date undecided).

CV and NCWU of New York, September 4-6, Schenectady.

CV and NCWU of California, Sept. 4-5, Los Angeles.

CU and NCWU of Missouri, September 14-16, Ste. Genevieve.

CV and NCWU of Minnesota, Sept. 26-28, St. Paul.

Proceedings of Chicago Convention

COPIES of the 136-page account of the proceedings of last year's Convention of the CCVA and NCWU were recently distributed to the officers of both organizations and also to the secretaries of individual branches. The first 76 pages are devoted to the addresses, resolutions, reports and other activities of the Central Verein; the remainder of the brochure reports the deliberations of the NCWU convention.

It is hoped that officers and members, men and women, will read carefully the Proceedings of the Chicago Convention, with the intention to ascertain to what extent we have carried out, or have failed to live up to, the resolutions and recommendations adopted on that occasion. This may supply the basis of a reasonable program for the coming convention at Milwaukee in August.

Between the Silver and the Gold

THE founders of the Benevolent Societies, which formed the basis of the Central Verein almost a century ago, were Catholic laymen imbued with a truly Christian spirit. They realized to what extent the Church and her mission are dependent upon the groundwork established in the family, the parish and the school attached thereto. For this reason they cooperated with the pastor and devoted themselves to the promotion of the three institutions to the extent possible.

It is to the credit of the Holy Cross Benevolent Society of Holy Cross Parish, St. Louis, that the Pastor, Msgr. M. B. Hellriegel, should have referred to the

society, celebrating the fortieth anniversary of its organization, as "a granite-pillar in the life and activity of the parish during the past forty years." The event was commemorated with attendance at a Solemn High Mass of Thanksgiving in the Parish Church on Sunday, May 2, Communion and a breakfast. The speakers on this occasion were, besides the Pastor, Msgr. Hellriegel, Rev. A. H. Hoormann, Mr. James H. Zipf, Secretary of the CU of Missouri, and Mr. F. P. Kenkel, of the Central Bureau. Mr. B. Gassel, President of the Catholic Union of Missouri, was acting chairman and toastmaster. He also presented the surviving founders of the society to the assembled guests. One of them, Mr. Joseph Schuermann, former Secretary of the Catholic Union of Missouri, is one of the staunchest representatives of our cause in Missouri. A number of societies in St. Louis were represented by delegates. The celebration on this particular day was only one of a chain of commemorative events which was stretched out over a number of days.

Holy Cross Society, let us add, is stronger today than it was at any time in its history.

Distinguished Cooperator Honored

AN event, in which particularly the members of the Colum Co-operative Federal Credit Union of Philadelphia (affiliated with the CV) were interested, was the presentation, on April 21, at Town Hall, of the fourth annual award of the Co-operative Educational Extension Service to Msgr. M. M. Coady, of St. Francis Xavier University at Antigonish, Nova Scotia.

The Service, an educational bureau, representing twenty-two co-operative associations in the Philadelphia area, annually honors an individual, who, in the opinion of the organization, has promoted the welfare of his fellowmen. Msgr. Coady was chosen on this occasion as one of the distinguished pioneers of co-operation in Nova Scotia, where both farmers and commercial fishermen have greatly benefited from the establishment of co-operatives. He is the author of "Masters of Their Own Destiny," and "The Social Significance of the Co-operative Movement."

While in Philadelphia for the occasion referred to, Msgr. Coady addressed also the Catholic Institutional Co-operative Association. The speaker dwelt largely on the need of and the development of the co-operative movement in his native Nova Scotia. Moreover, Msgr. Coady emphasized the role co-operation appears destined to play in the world from now on. He expressed the belief that our own country should contribute to the development of a movement which may help to stabilize society.

The organizers of Colum Co-operative Federal Credit Union in Philadelphia are animated by a spirit which does not permit them to rest on their oars. Late in the winter they had as a guest Mr. Daniel Kane, of the Catholic Rural Life Conference, who led the discussion on that part of the organization's educational program which has to do with recreation. Seven young couples interested in the movement meet regularly to discuss and to plan life on the land.

Necrology

ALTHOUGH well-disposed towards the CV—he attended a number of our conventions conducted in the East—Rt. Rev. Msgr. Michael Steines was not so well-known among our members outside of Syracuse, New York, where he died on April 13, one of the victims of an auto collision. The Monsignor was seventy-one years old at the time of his death.

As a nephew of the late Rev. John Reuland, at one time chaplain of the Leo House in New York, the deceased priest was, as it were, a link with the past. In fact, he succeeded his uncle as pastor of Holy Trinity parish at Syracuse in 1923. A native of Consdorf in the Grand Duchy of Luxemburg, where he was born on February 17, 1877, Msgr. Steines graduated from the College in Diekirch, from where he proceeded to Rome. Immediately after his ordination, on May 24, 1902, Msgr. Steines came to Syracuse, where he was assigned, as an assistant, to St. Joseph's Church. In the course of years he served St. Joseph's parish at Oneida and St. Francis Parish at Durhamville, until he was appointed pastor of St. Joseph's Church (at Syracuse). Here he remained until 1923.

A Diocesan Consultor since December 1931, the deceased was appointed Domestic Prelate by Pope Pius XII on May 9, 1945.

There survive a brother, Very Rev. John Steines, Pastor of St. Joseph's Church at Ellinwood, Kansas, and several nieces and nephews.

The library and archives of the CV are particularly indebted to Msgr. Steines for having parted with a manuscript on the Leo House, the author of which was his uncle, Rev. John Reuland. There is the other further interesting fact that Msgr. Steines attended one of the early study courses of the CV, conducted in New York, in company of Father Aloysius Duffy, who was made Bishop of Syracuse, from where he was transferred to Buffalo.

Rural Parish Workers

SIX years ago two young women of St. Louis undertook a novel kind of service in the apostolate of Catholic Action. With the advice of Most Rev. Leo J. Steck, now Auxiliary Bishop of Salt Lake City, Utah, then Director of the Archdiocesan Cath. Rural Life Conference, and with the cooperation of Rev. William Pezold, Pastor of St. Joseph's Parish, Cottleville, Mo., they founded the Rural Parish Workers of Christ the King.

A letter addressed to friends and benefactors from their headquarters in the confines of the peaceful rural parish, where they work, conveys an idea of their program. It states in part:

"Some weeks ago Mrs. — requested instructions. Because of a new baby daughter she was unable to attend the Pastor's weekly Convert Class with her husband. Miss LaDonna now teaches her the truths of the Faith at her home several miles from the RPW Center. Their three boys have attended our Sunday School and are now enrolled in the parochial school. At the completion of the parents' instruction the family plans to receive together the Sacrament of Baptism.

"The RPW free lending Library has acquired 25 new books through the generosity of friends. During the winter 150 to 200 books have been issued monthly. Constant use is hard on the books, but when they become too worn for the Library, Miss Alice, who acts as librarian this year, conducts a free raffle—to the great delight of the children."

The letter speaks further of the joys and problems of a full-time program of Christian living devoted to the apostolate in a rural parish. For transportation purposes the RPW's have, with the help of friends, acquired a jeep station wagon which is used for a variety of purposes. The letter states: "As a car, a truck, a boat, 'Tina' overcomes all obstacles. She is cool, calm and reliable, sturdy and strong, fords long stretches of flooded bottom roads (at times the water has been over a foot deep) and carries heavy loads of furniture up the steepest hills all with the greatest of ease."

The work of the Rural Parish Workers is expanding. Of this the letter concludes: "Our constantly increasing work has shown the need for rural lay activity. Young women interested in offering their time and efforts to the RPW program for a period of from four to eight weeks this summer are invited to correspond with us."

District Activities

Central District, Arkansas

THE operation and benefits of the Arkansas Health Plan, recently inaugurated in the State, were the subject of an address by Rt. Rev. Msgr. John J. Healy, Diocesan Director of Hospitals, at the spring meeting of the Central District of the CU in St. Edward's Parish, Little Rock, on April 18. Msgr. Healy referred to the success and popularity of the AHP during the seven months of its existence. At the present time the benefits are available only to family groups. The Catholic Union of Arkansas appointed a Committee to study the plan as explained by Msgr. Healy and to determine how the Arkansas organizations may be enrolled.

The joint meeting of the men's, women's and youth's sections opened with Benediction of the Blessed Sacrament in St. Edward's Church. Rev. Lawrence Hoyt, O.S.B., host Pastor, welcomed the delegates at the mass meeting which followed. At the separate meeting of the men's section, Fr. A. Lachowsky, Spiritual Director, discussed the plan intended to carry out the Rural Life Program recommended to the organization by Bishop Fletcher.

Mr. Carl Pinter was elected District President; Mr. T. J. Ehemann, Atkins, was chosen Vice-president, and Mr. Leo F. Halter, Conway, Secretary-treasurer. At the meeting of the Youth Section, Mr. Ben Binter, Morrilton, led a discussion on the role of youth in rural life. In the evening a group entertainment was provided in St. Edward's Hall.

Northwestern District, Arkansas

Inauguration of the program of the Rural Life Conference, an official endeavor of the CU of Arkansas, was discussed at the meeting of the Northwestern District, held in St. Benedict's Parish, Subiaco, on May 2.

Each affiliated society was requested to elect one member to serve on a Committee of which Fr. Michael Lensing, O.S.B., is Chairman. The work will consist in laying the groundwork for the formation of Cooperatives and the setting up of a Farm Exchange Bureau. At the separate business meeting of the men, a report was made on the Booneville Mission by Rev. Bede Mitchell, O.S.B.

The mass meeting of the Catholic Union, conducted by the men's, women's and youth's sections, was addressed by Abbot Paul N. Nahlen, O.S.B., who discussed the conditions among Displaced Persons as he found them during his visit in Europe last fall. Mr. George Tribou, a seminarian of St. John's Home Missions Seminary, Chairman of the Home Study Service, spoke on the work of providing instructions in Christian doctrine by mail. Rev. A. Lachowsky, C.S.Sp., Diocesan Chairman of the Diocesan Resettlement Program, gave a report on a recent meeting held in New Orleans on the Displaced Persons' problem.

The Pastor of the host parish, Rev. Francis Zimmerer, O.S.B., spoke briefly; Mr. G. M. Elsken, District President of the CU, presided at the mass meeting and at the separate session of the men's section.

St. Louis

An address on the activities of Cooperatives in various parts of our country was delivered at the May meeting of the St. Louis District League by Rev. Fr. White, S.J. Largely as the result of changing economic conditions and as a reaction against the unfair business practices of which large corporations are guilty, the speaker said, coops grew up among groups of people on farms and in cities, who thought they were being charged exorbitant prices for necessities. The coops operate on the basis of reasonable prices to their members and no large profits to anyone. At specified times dividends are declared on the basis of purchases, which represent an additional saving to members. Fr. White discussed also the good work of the Credit Unions; these he referred to as Coop Banks, organized for the convenience and economy of members.

The meeting, conducted in St. Boniface Parish, was addressed by the assistant Pastor, Fr. Hilke, in the absence of the Pastor, Fr. Ebert. Mr. Bernard Gassel, President of the CU of Missouri, reported that a recent meeting of the Board of Directors declared itself opposed to Universal Military Training, but there was no objection to drafting of men for military service in the event of, or a definite threat of war. Mr. Gassel called attention to the State Convention to be held in St. Genevieve on September 14-16, and referred also to the Catholic Day sponsored by the St. Louis District League, to be held in Sacred Heart Parish, Florissant, on June 27.

St. Paul

The members of the St. Paul City Federation, local unit of the CV, recently decided to meet henceforth with groups in their own respective parishes in an effort to stimulate better attendance. The officers of the Federation intend to contact the Pastors and make arrangements for an outstanding meeting in October on a date suitable to all, to which the parishioners

are to be invited. The officers will secure speakers and further arrange the programs.

The Federation recently elected the following officers: President, Ray Heller; First Vice-president, Nicholas Stadtfeld; Second Vice-president, George Winkel; Treasurer, John H. Lauer; Secretary, A. M. Herriges.

Miscellany

ACCORDING to a mutually agreeable arrangement, the CV of Minnesota, the women's Branch of the same State, and the Catholic Aid Association will conduct their Convention at St. Paul on September 26-28. The inaugural Pontifical Highmass will be celebrated in the historic Church of the Ascension of the B. V. Mary.

Quite recently one of our members contributed two dollars, one for the Missions, and the other in response to our last Christmas Appeal. "Have been out of work for six years," the donor writes; "no earnings at all; am eighty years old, and sickness, too, has held me back. But will renew my subscription to *Social Justice Review* in August. Would like to do more."

We need never despair of the future of our organization as long as we know among its members men such as the writer of this note. There is a special blessing on gifts such as those received from men and women who demonstrate their faith in the cause the CV seeks to promote by sacrifices.

On May 1, the New York City Branch of the CV conducted a card party, the proceeds of which are to be devoted entirely to charitable purposes. The event was arranged in accordance with the proposal that all branches and affiliated societies of the CV should commemorate "Founders' Day" annually. With the centenary of the CV approaching, it is desirable that the members should be aroused to an understanding of the place our organization occupies in the history of the Church and Catholic Action in our country.

A few days prior to this event, on April 28, the Local Branch held its annual meeting. On this occasion Mr. Albert J. Sattler was re-elected President of the organization. Mrs. Mary Filser Lohr, who has attended the various meetings of the National Resettlement Council for Displaced Persons, spoke on the program and the importance of this endeavor, sponsored by the Hierarchy of the country.

Inaction, due to lack of vision, good will and leadership, causes societies to decline and die. The old proverb about the idle plow-share becoming rusty applies also to societies whose officers and members live on Easy street! A plow that is put to use shines brightly; it reflects, as it were, satisfaction because it has done well the work which it was from the beginning intended to perform.

What is possible to a comparatively small group of men even, the Annual Report of the Men's Sodality of St. Anne's Church at Mazagon, India, shows. It appears from the synopsis of the record, published in the *Examiner*, of Bombay, that "in spite of the difficulties

of the present time our Sodalists have continued to carry on the work in one or more sections of the Sodality with greater zeal. The Catechism section is carrying on its worthy role. . . . The Hospital section is doing splendid work. . . . The Propaganda section is making steady progress. The St. Anne's Free School, having completed fourteen years, continues to thrive in spite of stringent poverty. During the year a piety section was initiated which enhanced the fervor of Sodalists."

And all this was accomplished by a group of about one hundred members. But, it is also reported that attendance at *weekly* meetings had greatly improved! With us, monthly meetings are considered a burden. No wonder members are poorly informed.

"I cannot find words to express my gratitude to the Central Bureau for the donation sent me," the Bishop of Shillong, Assam, tells us. "I am writing from a place deep in the jungle where I have come to bless a chapel erected through the generosity of an American friend who came here during the war to see the place where an airplane had fallen. I also administered baptism to twenty-one adults."

Bishop Ferrando furthermore tells us: "Here malaria plays havoc and people are undernourished and ill. We have an orphanage and instruct our poor boys in agriculture. Please continue to help us; we are so poor, and we live among the most destitute of people. But for your help we could not continue, and yet the harvest is great."

Gifts at our disposal for distribution where help is most needed are not as frequent as we would like them to be. While donations for the missions are numerous enough, most of them are designated for particular missionaries. In consequence we are some times at a loss where to find the money to help in cases demanding relief.

From Cochin State, South India, came the following acknowledgment which will further illustrate the need referred to: "Your letter dated March 4, together with the check for \$100, reached us today (Mach 15). We are not able to express in words how much gratitude we feel. We all ran up to the Church to thank Him for His kindness and to pray for you and the donors."

Continuing, the writer, Mother Superior Electa, states: "The food situation here has not changed a bit and the bill is now so big that they refuse to give you more, and I was extremely sorry that I should be unable to do justice to the Sisters and the converts and the children I now provide for. With your help we hope to pull through for some time more. However, the harvest will be only in October, but we do hope the price of rice may come down a little at that time."

The food situation is not the only one that is a burden on Mother Electa's mind. She writes in this regard: "With June, the rainy season will begin and I do not know how to accommodate the Sisters in just one room for want of sufficient protection from the torrents of rain and for want of sufficient food. I do not know what sickness we may expect." In closing Mother Electa begs of us to help her feed her flock, also to make it possible to let her have a little money for building purposes.

Contributions to the CV Library

General Library

HON. FRANK KARSTEN, M.C., Washington, D. C.: Winant, J. G. Franklin Delano Roosevelt. Memorial Address. Washington, 1948.—SISTERS OF CHARITY, Pennsylvania: Boyle, Sr. Mary Electa. Mother Seton's Sisters of Charity in Western Pennsylvania. Seton Hill, Pa., 1946.—REV. A. STUMPF, Missouri: Pinder, W. Der Bamberger Dom. Langwiesche u. Leipzig; Arndt, Joh. Deutsche Bürgerkunst i. Mittelalter. Leipzig; Lorck, C. v. Tilman Riemerschneider. Königsberg i.P.—ROCKERFELLER FOUNDATION, N. Y.: Fosdick, Raymond B. The Rockefeller Foundation. A Review for 1947. N. Y.—FRAU K. BREMKENS, Germany. Hanfstaengel, E. Rembrandt, Harmens van Rijn. Munich, 1947.—VERY REV. RECTOR, RACHOL SEMINARY, Portug. India. Anuario Do Seminario Patriarcal de Rachol, 1946-47, Goa, 1948.

Library of German Americana

REV. P. EUGENE HAGEDORN, Ohio: Souvenir, Silver Jubilee of Our Lady of Angels Church, Cleveland, O., 1922-1947.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C. V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Central Bureau Emergency Fund

Previously reported: \$4,507.80; St. Andrew's Br. 91, WCU, Lemay, Mo., \$5; St. Lawrence Benev. Soc., Milwaukee, Wis., \$5; John Pack, Wis., \$1; Total to including May 18, 1948, \$4,518.80.

Donations To Central Bureau

Previously reported: \$818.97; Jos. Hennick, Mo., \$1; E. Hackner, Wis., \$10; Edw. Bader, Ill., \$1; Jos. Uhlenkott, Idaho, \$1; Sundry Minor Items, \$3.06; Total to including May 18, 1948, \$835.03.

Chaplains' Aid Fund

Previously reported: \$297.54; Penny Collection, St. Francis de Sales Benev. Soc., St. Louis, \$1.50; CWU of New York, Inc., N. Y., \$25; Total to including May 18, 1948, \$324.04.

St. Elizabeth Settlement

Previously reported: \$17,812.26; N. N., Mo., \$50; Greater St. Louis Community Chest, \$1000; From children attending, \$799.55; Total to including May 18, 1948, \$19,661.81.

European Relief

Previously reported: \$11,602.58; Chas. Schweickert, Jr., Ill., \$1; M. Fellbauer, Mo., \$3.95; Ladies of Seven Holy Founders Parish, Afton, Mo., \$12.85; N. N., Mo., \$38; St. Peter's Parish, St. Charles, Mo., \$12; Mary Knorst, Wis., \$10; E. Hackner, Wis., \$5; St. Boniface Benev. Soc., St. Louis, \$10; C. Schaper, Mo., \$2; Mrs. J. Jest, Pa., \$1; Mr. and Mrs. Tunney, Pa., \$50; A. B. Kenkel, Md., \$5; Mrs. N. Toomey, Ill., \$2; F. P. K., Mo., \$3; Mrs. Anna Philipp, Ind., \$5; Total to including May 18, 1948, \$11,763.38.

Catholic Missions

Previously reported: \$29,876.83; Jacob Loef, Canada, \$5; Mr. and Mrs. Henry Meyer, Minn., \$20; St. John's Hospital, Tulsa, Okla., \$60; St. Margaret's Hospital, Kansas City, Kans., \$5; Mrs. E. Scharf, N. Dak., \$5; Mrs. A. Hartman, Kans., \$10; G. Schaechtel, Canada, \$7; Leonhard Epp, Md., \$1; St. Joseph's Mercy Hospital, Sioux City, Iowa, \$31; Miss Louise Hoffman, Ohio, \$5; Mothers Society, Windthorst, Tex., \$1; St. Mary's Hospital, Cincinnati, Ohio, \$7; Diana Geenen,

Wis., \$10; St. Mary's Convent, St. Nazianz, Wis., \$16; St. Elizabeth Hospital, Lafayette, Ind., \$10; N. N., N. J., \$625; J. Bartscheller, Iowa, \$5; John Riegler, Ill., \$1; Col. Klonecky, N. Dak., \$22; Mrs. J. Kammer, Ill., \$10; Mrs. F. Bianchi, Minn., \$30; Miss C. Buchinsky, N. Y., \$10; Fr. Kaicher, N. Y., \$10; Rev. Jos. Stephan, N. Y., \$5; Redemptorist Fathers, Philadelphia, Pa., \$1; Mary Knorst, Wis., \$2; St. Joseph Hospital, Fairbanks, Alaska, \$20; Jos. Gerspacher, Ore., \$5; Jos. Hennick, Mo., \$20; Mr. and Mrs. H. J. Baea, Tex., \$5; CWU of New York, N. Y., \$25; Dominican Convent, Mission San Jose, Calif., \$4; Miss I. Baeumker, Mo., \$10; Emil Georg, N. Y., \$20; St. Joseph Hospital, Boonville, Mo., \$10; Spohn Hospital, Corpus Christi, Texas, \$10; Jednota Home, Middleton, Pa., \$13; St. Anthony's Hospital, Denver, Colo., \$6; Monastery of the Poor Clares, Chicago, Ill., \$20; S. Friend, Ill., \$5; St. Clare Convent, Cincinnati, Ohio, \$10; St. Francis Hospital, Cincinnati, Ohio, \$5; Carmelite Monastery, Rochester, N. Y., \$20; Jos. Schaan, N. Dak., \$10; School Sisters of Notre Dame, Milwaukee, Wis., \$100; Mrs. John Jungwirth, Canada, \$10; Peter W. Auer, N. Y., \$2; Mrs. J. Jest, Pa., \$1; Mr. and Mrs. A. Haag, Wis., \$5; St. Rose Residence, Denver, Colo., \$200; Maryknoll, Los Angeles, Calif., \$15; Convent of Our Lady of the Cenacle, Milwaukee, Wis., \$5; Convent of Notre Dame, Omaha, Nebr., \$10; John Klotz, Canada, \$1.80; St. Michael's Hospital, Milwaukee, Wis., \$20; Rev. H. Klein, Ill., \$30; St. Gertrude's Convent, Cottonwood, Idaho, \$11; Ursuline Motherhouse, Louisville, Ky., \$20; St. Anthony's Hospital, Woodhaven, N. Y., \$20; Carmelite Monastery, Milwaukee, Wis., \$20; John Pack, Wis., \$1; Mrs. E. Kruhl, Texas, \$5; St. Mary's Hospital, Philadelphia, Pa., \$2; Mrs. G. Bockelman, Ohio, \$3; J. C. Jansen, Mich., \$25; St. Elizabeth Guild, New York, N. Y., \$10; Mercy Hospital, Monroe, Mich., \$10; Miss R. Kuhn, Iowa, \$2; George Marx, Minn., \$5; E. Hackner, Wis., \$5; Franciscan Missionary Sisters, Santa Ana, Calif., \$5; Frank Carnita, Mo., \$6; John Verfurth, Ark., \$5; L. L. Reinhardt, Minn., \$25; Mrs. A. G. Weadick, Canada, \$5; Convent of Sorrowful Mother, Milwaukee, Wis., \$20; St. Francis Convent, Nevada, Mo., \$15; Convent of St. Scholastica, Chicago, Ill., \$15; Betty Brandt, Ill., \$2; Mrs. T. Roth, Wis., \$20; Sacred Heart Home, Aviston, Ill., \$10; Agnes Althoff, Wis., \$3; St. John's Hospital, Springfield, Ill., \$5; Sophomore Class, Greencreek High School, Greencreek, Idaho, \$5; Miss B. Bohrer, Mo., \$10; Louis Haertle, Wis., \$37; Academy of the Holy Names, Albany, N. Y., \$5; Jacob Loef, Canada, \$5; Miss J. Lotarski, Ohio, \$10; Visitation Academy, Frederick, Md., \$25; J. P. Hufnagel, Canada, \$75; Providence St. Genevieve, New Westminster, Canada, \$4.40; St. Michael's Convent, Reading, Pa., \$25; Sisters of St. John the Baptist, Newark, N. J., \$2; Rudolph Koehler, Kans., \$100; Providence Hospital, Fort St. John, Canada, \$2; St. Clare Convent, Cincinnati, Ohio, \$10; Conv. Mary Reparatrix, Detroit, Mich., \$30; Wm. Dewane, Wis., \$10; Mrs. J. Schaffer, Ohio, \$5; St. Francis Convent, Springfield, Ill., \$100; B. A. Spaeth, Iowa, \$10; N. N. Mission Fd., Ind., \$15; Anton Boser, Canada, \$10; Jos. Boser, Canada, \$2; W. Feist, Canada, \$10; Mrs. E. Bustin, Canada, \$18; Marie Peter, Ill., \$10; Marie White, N. Y., \$10; Convent of Divine Love, Philadelphia, Pa., \$30; Benedictine Sisters, Lynch, Nebr., \$10; Alice Grevens, Ind., \$6; Fred Linberger, Ariz., \$2; St. Francis Hospital, Peoria, Ill., \$2; Miss C. Koller, Ark., \$15; Poor Clares, Chicago, Ill., \$39; Christ Franzén, Mo., \$5; Misericordia Hospital, Haileyburg, Canada, \$5; Mrs. M. Klingelhoets, Minn., \$5; Sisters of St. Francis, Warsaw, N. Y., \$5; Miss S. Baertlein, Wis., \$5; St. Paul Hospital, Vancouver, Canada, \$25; Alexine Westhoff, Calif., \$100; St. Mary's Convent, Trocher, Canada, \$25; Anna Philipp, Ind., \$5; Wm. J. Kapp, N. Y., \$26; Mrs. Louise Neidhart, Wash., \$10; Hospital St. Antoine, La Pas, Canada, \$5; Mrs. J. Schaffer, Ohio, \$5; St. Francis Hospital, Grand Island, Nebr., \$5; St. Mary's Hospital, Dawson, Canada, \$10; John A. Mehrl, Iowa, \$40; St. Peter's Abbey, Muenster, Canada, \$22.70; Uhlenkott Family, \$25; Agnes Highberger, Mo., \$25; Total to including May 18, 1948, \$32,686.73.